





A  
GRAMMAR OF THE ARABIC LANGUAGE  
BY  
WILLIAM WRIGHT.



A GRAMMAR  
OF THE  
**ARABIC LANGUAGE,**

TRANSLATED  
FROM THE GERMAN OF CASPARI,  
AND EDITED,  
WITH NUMEROUS ADDITIONS AND CORRECTIONS,

BY  
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TO  
**THE REV. ROBERT GWYNNE,**

*Assistant Curate of St. Thomas', Charterhouse, London,*

THIS WORK IS DEDICATED

AS A SMALL MARK

OF THE EDITOR'S RESPECT, ESTEEM, AND AFFECTION,

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**A Gentleman, a Scholar, and a Friend.**

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## PREFACE.

IN editing this grammar, I feel conscious of having filled up a gap in the philological literature of England. The older works of Richardson (1st ed. Lond. 1786, 2nd ed. Lond. 1801) and Price (Lond. 1823) are almost worthless; that of Stewart (Lond. 1841) not much better; for, though the author had the advantage of the previous labours of De Sacy and Ewald, he does not appear to have been thoroughly qualified for the task that he undertook. Lumsden's unfinished work (Calcutta, 1813) is a magnificent one, but based entirely on the system of the Arab grammarians, a circumstance which renders it ill-adapted, apart from its bulk and rarity, for the use of the beginner. As for the smaller grammars of Fāris el-Shidiac (Lond. 1856) and the Rev. Hermann Philip (Edinb. 1855), as well as the "Reading Lessons" published by the Messrs. Bagster, they are intended to facilitate the study of the modern spoken dialects, rather than that of the

older literary language; and are better suited for the use of the traveller and the tourist, than of the student who desires to become conversant with the Arabic literature.

Such, however, is the general neglect of almost every branch of Oriental study in England at the present day, that this state of matters is not surprising. The nations of the Continent—even those whose connection with the East is small or absolutely none—are better off. France can point to De Sacy (whose immortal work has been the basis of all subsequent grammars) and to Bresnier; Germany to Ewald, Schier, and Caspari; Holland to Roorda. It is inconvenient, however, for a teacher to use a book written in a foreign language, particularly if that language be German, which is, I regret to say, as yet but little cultivated in our Universities; and it is this circumstance which has mainly induced me to undertake the present work.

As the basis of this Grammar, I have selected that of Professor Caspari of Christiania, the first edition of which (in Latin) appeared at Leipzig in 1848, whilst the second edition (in German) is now in the course of publication. This is, in my opinion, the best of the smaller Arabic grammars that have been published during the last twenty years, and forms a good introduction to the study of the larger works of De Sacy and Ewald, or of the native grammarians. The second (German) edition is, however, strange to say, not so accurate in many points as the first (Latin) one; whilst both admit of many improvements. The present work is not, therefore, a mere translation of Caspari's, but an enlarged and, as I trust, improved edition of it. Those who take the

trouble of examining the two, will find, I think, that a great many sections have been altered for the better, either by giving them greater precision of expression, or by adding more and preferable examples. As instances, I may refer to those sections that treat of the *verba med. rad.* , et 𐤊 ( §§. 149—163), of the relative adjectives ( §§. 251—267), the diminutives ( §§. 269—284), the broken plurals ( §§. 304—5), &c. I have also added, here and there, sections of some importance, e. g. §. 285 to §. 288; and have omitted others that I thought superfluous, such as §. 93 to §. 102 of the original. The grammars of De Sacy and Ewald, and the 'Alfiyya of 'Ibn Mālik (ed. Dieterici, Leipzig, 1851), have, I need scarcely say, been always at my side.

A feature peculiar to this edition are the notes that touch upon the comparative grammar of the Shemitic languages, a subject little understood in this country, yet highly interesting to the student of Hebrew as well as of Arabic. Our deficiency in Hebrew scholarship is, in fact, to be traced in a great measure to our almost total neglect of the study of the cognate languages, Arabic, Aramaic, and Aethiopic. Many of us take the Hebrew Bible in one hand, and our Authorised Version in the other; read the former by the light of the latter; and call ourselves Hebraists. There is, however, no such royal road to a thorough knowledge of the Old Testament Scriptures. Hebrew is in itself a difficult language, especially to those who commence it fresh from the study of Greek and Latin; whilst the Biblical texts are few in number, and in many passages very obscure, not to say corrupt. In short, we have need of every ray of light

that we can concentrate upon them. Manuscripts must be collated, ancient versions compared, and, above all, the cognate languages studied, so that we may become familiarised with the modes of thought and forms of expression of the Shemitic nations. The so-called Shemitic languages—Arabic, Aethiopic, Hebrew, Phœnician, and Aramaic (Chaldee and Syriac)—are as closely connected with one another as the Romance languages—Italian, Spanish, Portuguese, Provençal, and French; they are all daughters of a deceased mother, standing to them in the relation of Latin to the other European languages just specified. The Hebrew, perhaps, resembles this parent tongue most in some points; but, on the whole, the Arabic (and next to it, the Aethiopic) has preserved the greatest degree of likeness to the primitive Shemitic speech. The Hebrew, even of the Pentateuch, has already attained pretty nearly the same degree of grammatical development (or decay) as the spoken Arabic of the present day. Of that the comparative notes interspersed throughout this grammar give ample proof.

The volume now offered to the public contains the whole of what the Germans call the *Elementar-* and *Formenlehre*, that is to say, all that relates to the orthography and grammatical inflexions of the language. The second volume, which is in the course of preparation, will comprise the syntax and an introduction to the prosody; and, should the work meet with a favourable reception, I may perhaps be induced hereafter to edit a volume of selections from Arabic authors, somewhat on the plan of Kosegarten's *Chrestomathia Arabica*.

In conclusion, I have to express my gratitude to the Provost and Senior Fellows of Trinity College, Dublin, for their very liberal contribution towards paying the expenses of printing this work; and to thank my friend and former pupil, the Rev. R. Gwynne, to whom I have the pleasure of dedicating it, for the assistance he has so kindly afforded me, not only by reading it over in manuscript and suggesting many useful alterations, but also by correcting a proof of every sheet, and thereby contributing greatly to its typographical accuracy.

TRINITY COLLEGE, DUBLIN.

*March* 1859.

**Wm. Wright.**



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# PART FIRST.

## Orthography and Orthoëpy.

### I. The Letters as Consonants.

1. Arabic, like Hebrew and Syriac, is written and read from right to left. The letters are twenty-eight in number, and are all consonants, though three of them are also used as vowels (see §. 3). They vary in form, according as they are connected with a preceding or following letter, and, for the most part, terminate in a bold stroke, when they stand alone or at the end of a word. The following Table gives the letters in their usual order, along with their names and numerical values.

| Name.       | Figure.      |                          |                          |            | Numerical value. |
|-------------|--------------|--------------------------|--------------------------|------------|------------------|
|             | Unconnected. | Connected.               |                          |            |                  |
|             |              | With a preceding letter. | With a following letter. | With both. |                  |
| اَلفَ Elif. | ا            | ل                        | ....                     | ....       | 1                |
| بَاءَ Bâ.   | ب            | ب                        | ب                        | ب          | 2                |
| تَاءَ Tâ.   | ت            | ت                        | ت                        | ت          | 400              |
| ثَاءَ Thâ.  | ث            | ث                        | ث                        | ث          | 500              |

| Name.        | Figure.      |                          |                          |            | Numerical value. |
|--------------|--------------|--------------------------|--------------------------|------------|------------------|
|              | Unconnected. | Connected.               |                          |            |                  |
|              |              | With a preceding letter. | With a following letter. | With both. |                  |
| جِيمُ Gím.   | ج            | حج                       | ح                        | حج         | 3                |
| حَاَ Hā.     | ح            | ح                        | ح                        | ح          | 8                |
| حَاَ Hā.     | خ            | حخ                       | ح                        | حخ         | 600              |
| دَالُ Dāl.   | د            | د                        | ...                      | ...        | 4                |
| دَالُ Dāl.   | ذ            | ذ                        | ...                      | ...        | 700              |
| رَاَ Rā.     | ر            | رر                       | ...                      | ...        | 200              |
| زَاَ Zāy.    | ز            | زر                       | ...                      | ...        | 7                |
| سِينُ Sīn.   | س            | سس                       | س                        | سس         | 60               |
| شِينُ Šīn.   | ش            | شش                       | ش                        | شش         | 300              |
| صَادُ Šād.   | ص            | صص                       | ص                        | صص         | 90               |
| ضَادُ Dād.   | ض            | ضض                       | ض                        | ضض         | 800              |
| طَاَ Tā.     | ط            | طط                       | ط                        | طط         | 9                |
| ظَاَ Zā.     | ظ            | ظظ                       | ظ                        | ظظ         | 900              |
| عَيْنُ 'Ain. | ع            | عع                       | ع                        | عع         | 70               |
| غَيْنُ Ġain. | غ            | غغ                       | غ                        | غغ         | 1000             |
| فَاَ Fā.     | ف            | فف                       | ف                        | فف         | 80               |
| كَافُ Kāf.   | ق            | قق                       | ق                        | قق         | 100              |
| كَافُ Kāf.   | ك            | كك                       | كك                       | كك         | 20               |
| لَامُ Lām.   | ل            | لل                       | ل                        | لل         | 30               |

| Name.      | Figure.      |                          |                          |            | Numerical value. |
|------------|--------------|--------------------------|--------------------------|------------|------------------|
|            | Unconnected. | Connected.               |                          |            |                  |
|            |              | With a preceding letter. | With a following letter. | With both. |                  |
| مِمْ Mīm.  | م            | م                        | م                        | م          | 40               |
| نُونُ Nūn. | ن            | ن                        | ن                        | ن          | 50               |
| هَآ Hā.    | ه            | ه                        | ه                        | ه          | 5                |
| وَآ Wāw.   | و            | و                        | ...                      | ...        | 6                |
| يَا Yā.    | ي            | ي                        | ي                        | ي          | 10               |

Rem. a. **l** in connection with a preceding **l** forms the figures **لا, لا, لا**. This combination is called *lām-ʿlif*, and is generally reckoned a twenty-ninth letter of the alphabet, and inserted before **ي**.

Rem. b. The Arabs of Northern Africa arrange the letters in a different order; viz.

ا ب ت ث ج ح خ د ذ ر ز ط ظ ك ل م ن ص ض  
ع غ ف ق س ش ه و ل ي

They distinguish **ف** from **ق** by giving the former a single point below, and the latter one above, thus: **ف** **ف**, but **ق** **ق**. At the end of a word these points are usually omitted: **ف**, **ق**.

Rem. c. In manuscripts and elegantly printed books many of the letters are interwoven with one another, and form ligatures, of which the following are examples.

|          |        |          |
|----------|--------|----------|
| بھ bh.   | شھ sh. | فی fy.   |
| تھ th.   | دھ dh. | لگ lg.   |
| گھ gh.   | عگ g.  | لمھ lmh. |
| هگھ hgg. | فھ fh. | يھ yh.   |

2. The correct pronunciation of some of these letters, for example **ح** and **ع**, it is scarcely possible for a European

to acquire, except by long intercourse with natives. The following hints will however enable the learner to approximate to their sounds.

ا with *hèmza* (أ, إ, see §. 15) is the *spiritus lenis* of the Greeks, the *א* *mobile* of the Hebrews (as in אֶמֶר, אֵלֶּב). It may be compared with the *h* in the French word *homme* or English *hour*.

ب and ط are our *b* and *t*.

ث is pronounced like the Greek θ, or *th* in *thing*. The Turks and Persians usually convert it into hard *s*, as in *sing*.

ج corresponds to our soft *g* in *gem*. In Egypt and some parts of Arabia, however, it is hard, like the Heb. ג, or our *g* in *get*.

ح, the Heb. ח, is a very sharp but smooth guttural aspirate; stronger than *s*, but not rough like خ. Europeans, as well as Turks and Persians, rarely attain the correct pronunciation of it.

ך has the sound of *ch* in the Scotch word *loch*, or the German *Rache*.

ד is our *d*.

ذ bears the same relation to د that ت does to د. It is sounded like the δ of the modern Greeks, or *th* in *this*, *with*. \* The Turks and Persians usually convert it into *z*.

ر is in all positions a distinctly articulated lingual *r*, as in *run*.

ز is the common English *z*.

س is the hard *s* in *sit*, *mist*; ش *sh* in *shut*.

ص, the Heb. שׁ, is a strongly articulated palatal *s*, somewhat like *ss* in *hiss*.

ض is a strongly articulated palatal *d*. The Turks and Persians usually pronounce it like *z*.

ط, the Heb. ט, is a strongly articulated palatal *t*.

ظ bears, strictly speaking, the same relation to ط, that ث and ذ do to ت and د. It is usually pronounced like a strongly articulated palatal *z*, though many of the Arabs give it the same sound as ض. The Turks and Persians change it into a common *z*.

ع, the Heb. ע, is a strong (but to Europeans, as well as Turks and Persians, unpronounceable) guttural, related in its nature to ح, with which it is sometimes confounded. It is described as produced by a smart compression of the upper part of the windpipe and forcible emission of the breath. It is wrong to treat it, in any of the Shemitic languages, as a mere vowel-letter, or (worse still) as a nasal *n̄* or *ng*.

غ is a guttural *g*, accompanied by a grating or rattling sound as in gargling, of which we have no example in English. The *γ* of the modern Greeks, the Northumbrian *r*, and the French *r grassé*, are approximations to it.

ف is our *f*.

ق, the Heb. ק, is a strongly articulated guttural *k*; but throughout Northern Africa it is pronounced as a hard *g*.

ك, ل, م, and ن, are exactly equivalent to the English *k*, *l*, *m*, *n*. When immediately followed by the letter ب, without any vowel coming between them, ن takes

the sound of *m*; as جَنْبَ *gamb*, عَنْبَر *ámbar*, not *gamb*, *ánbar*.

س is our *h*. It is distinctly aspirated at the end, as well as at the beginning, of a syllable; e. g. هُمْ *hum*, أَهْل *ahl*. In the grammatical termination سَـ, the dotted س is pronounced like ت, (t.)\*

و and ي are precisely our *w* and *y*. The Turks and Persians usually give و the sound of *v*.

## II. The Vowels and Diphthongs.

3. The Arabs had originally no signs for the short vowels. To indicate the long vowels and diphthongs they made use of the three consonants that come nearest to them in sound: viz. ا (without *hémza*, see §. 15) for *ā*, ي for *ī* and *ai*, و for *ū* and *au*. E. g. لَا *lā*, فِي *fī*, كَي *kai*, دُو *dū*, لَو *lau*.

4. At a later period the following signs were invented to express the short vowels.

1) َ *fēth* (فَتْحٌ) or *fētha* (فَتْحَةٌ), *a*, *e* (as in *pet*), *e* (nearly the French *e muet*); e. g. خَلَقَ *halakā*, شَمْسٌ *šemsun*, كَرِيمٌ *kerīmun*.

2) ِ *kèsr* (كَسْرٌ) or *kèsra* (كَسْرَةٌ), *i* (as in *pin*), *i* (a dull, obscure *i*, resembling the Welsh *y*, or the *i* in *bird*); e. g. بِي *bihi*, أَقْطَ *àkītun*.

\* In point of fact, this figure س is merely a compromise between the ancient س (Heb. ס, סָ) and the modern س (Heb. ש, שָ), in which the ש is silent.



3) ˊ *dam* (دَم) or *damma* (دَمَّة), *u* (as in *bull*), *o*, *ö* (nearly as the German *ö* in *Mörtel*, or the French *eu* in *jeune*); e. g. لَهْ *lehu*, حَجَّةٌ *höggètun*, عَمْرٌ *ömrun*.

Rem. The distinction between the names *fèth*, *kèsr*, *dam*, and *fètha*, *kèsra*, *damma*, is that the former denote the *sounds* *a*, *i*, *u*, the latter the *marks* ˊ, ˋ, ˌ.

5. Rules for the cases in which these vowel-marks retain their original sounds *a*, *i*, *u*, and for those in which they are modified through the influence of the stronger or weaker consonants into *e*, *e*, *i*, *o*, or *ö*, can scarcely be laid down with certainty; for the various dialects of the spoken Arabic differ from one another in these points; and besides, owing to the emphasis with which the consonants are uttered, the vowels are in general somewhat indistinctly enunciated. However the following rules may be given for the guidance of the learner.

1) When preceded or followed by the harsh gutturals ʕ, ʕ, ʕ, or the emphatic consonants ق, ط, ظ, ص, فètha is pronounced as *a*, though with the emphatic consonants its sound becomes rather obscure, approaching to that of the Swedish *ä*; e. g. حَمْرٌ *hamrun*, لَعْبٌ *lábun*, بَاقِيَةٌ *bākiya*, صَدْرٌ *sādrun*. Under the same circumstances *kèsra* is pronounced as *i*, e. g. عِلْمٌ *ilmun*, سِحْرٌ *sihrun*, قِسْرٌ *kisrun*; whilst *damma* assumes the sound of an obscure *o*, inclining with the gutturals (especially ʕ and ʕ) to *ö*; e. g. لَطْفٌ *latofa*, لُفْطٌ *loffun*, حُسْنٌ *hosnun* or *hösnun*, رُغْبٌ *róbun*, عَمْرٌ *ömrun*.

2) In shut syllables, in which there are neither guttural nor emphatic consonants, — and in open syllables, which neither commence with, nor immediately precede, one of those letters, — fêḥa either has a weaker, less clear sound, approaching to that of *a* in the English words *hat*, *cap*, e. g. كَتَبْتَ *katabta*, أَكْبَرُ *'akbaru*; or it becomes a simple *è* or *e* (the latter especially in a short open syllable followed by a long one), e. g. بَلْ *bəl*, مَرْكَبٌ *mèr-kèbun*, سَمَكٌ *sèmèkun*, سَمِينٌ *semīnun*, مَدِينَةٌ *me-dīnètun*. It retains, however, its pure sound of *a* before and after *r* (which partakes of the nature of the emphatics), when that letter is doubled or follows a long *ā* or *û*, e. g. جَرَّةٌ *garratun*, مَرَّةٌ *marratun*, غَارَةٌ *gāratun*, صُورَةٌ *šūratun*; and also in general at the end of a word.

6. The long vowels *ā*, *ī*, *û*, are indicated by placing the marks of the short vowels before the letters ا, ي, and و, respectively, e. g. قَالَ *kāla*, بَاعَ *bī'a*, سَوَّى *sūḵun*; in which case these letters are called حُرُوفُ الْإِمْدَادِ, *litterae productionis*, letters of prolongation. The combinations يـ and وـ must always be pronounced *ī* and *û*, not *ē* and *ō*; though after the emphatic consonants وـ inclines to the sound of *ō*, and *ī* to that of the French *u* or German *ü*, e. g. طُرٌّ, طِينٌ, nearly *tōrun*, *tūnun*.

Rem. a. *ā* was at first more rarely marked than the other long vowels, and hence it happens that at a later period, after the invention of the vowel-points, it was indicated in some very common words

merely by a fêṭha; e. g. **الْحَرِثُ**, **إِخْتَقَ**, **إِبْرَاهِيمُ**, **الرَّحْمَنُ**, **اللَّهُ**, merely by a fêṭha; e. g. **الْحَرِثُ**, **إِخْتَقَ**, **إِبْرَاهِيمُ**, **الرَّحْمَنُ**, **اللَّهُ**, **الْقِيَمَةُ**, **هَكَذَا**, **هَهُنَا**, **هَذَا**, **ذَلِكَ**, **لَكِنَّ** or **لَكِنْ**. More exactly, however, the fêṭha should be written perpendicularly in this case, so as to resemble a small clif; e. g. **الْحَرِثُ**, **إِخْتَقَ**, **إِبْرَاهِيمُ**, **الرَّحْمَنُ**, **اللَّهُ**, **الْقِيَمَةُ** (*the resurrection*, to be carefully distinguished from **الْقِيَمَةُ** *el-kimêtu*, *price, value*). The words **ثَلَاثٌ** and **ثَلَاثَةٌ** are also frequently written defectively **ثَلْثٌ**, **ثَلْثَةٌ**; and occasionally some other vocables, such as **رَمَضُنْ**, **سَلِيمُنْ**, and other proper names ending in **ـَانْ**, **مَلِكٌ**, **خَلِيدٌ**, **مُعَوِيَّةٌ**, **الشَّيْطَانُ**, **دِينَرٌ**, **الْقَيْسِمُ**, etc.

7. | corresponds to fêṭha, **ي** to kèsra, and **و** to damma; whence | is called **أُخْتُ الْفَتْحَةِ**, *the sister of fêṭha*, **أُخْتُ الْكَسْرِ**, *the sister of kèsra*, and **أُخْتُ الدَّمَمَةِ**, *the sister of damma*. Fêṭha before **ي** and **و** forms the diphthongs *ai* and *au*, which retain their original clear sound after the harder gutturals and the emphatics, e. g. **صَيْفٌ** *ṣaifun*, **خَوْفٌ** *ḥaufun*; but after the other letters become nearly *ē* (Heb. **יֵי**) and *ō* (Heb. **וֹ**), e. g. **سَيْفٌ** *sē'fun*, **مَوْتُ** *m'otun* (almost *sēfun*, *mōtun*).

Rem. a. After a **و** of prolongation at the end of a word, both when preceded by damma and by fêṭha, an | is sometimes written, particularly in the plural of verbs; e. g. **نَصَرُوا**. This |, in itself quite superfluous, is intended to guard against the possibility of the preceding **و** being separated from the body of the word to which it belongs, and so being mistaken for the conjunction **و** *and*. In our oldest Mss. it is usually wanting.

Rem. *b.* **ي** at the end of a word after a *fêtha* is pronounced like **ا**, e. g. **فَتَى** *fatā*, **رَمَى** *ramā*, **إِلَى** *ilā*, and is called, like **ا** itself in the same position (e. g. **بَهَنَسَا** *Bēhnesā*, **غَزَا** *gāzā*), **الْأَلِفُ الْمَقْصُورَةُ** the abbreviated *êlif*, in contradistinction to the lengthened *êlif*, **الْأَلِفُ الْمَمْدُودَةُ** (see §. 22 and §. 23 rem. *a*), which is protected by *hêmza*. It receives this name because, when it comes in contact with a *hêmza conjunctionis* (see §. 19 rem. *c*), it is shortened in pronunciation before the following consonant, as are the **و** and **ي** in **أَبُو** and **أَبِي** before **الْوَرَّيْرِ** (see §. 20, 2).

Rem. *c.* If a pronominal suffix be added to a word ending in **يَـ**, the **ي** is sometimes retained according to old custom, as in **رَمَيْتُ** or **رَمَيْتُ**, but it is commonly changed into **ا**, as **رَمَاتُ**.

Rem. *d.* In some words ending in **اَـ** we often find **وَةـ** and **يَةـ** instead of **اَـ**, as **حَيَوَةـ** or **حَيَوَةـ**, **صَلَوَةـ** or **صَلَوَةـ**, **تَوَرِيَةـ** or **تَوَرِيَةـ**; according to which older mode of writing we ought to pronounce the **اَـ** nearly as *ā* or *ē*.

8. The marks of the short vowels when doubled are pronounced with the addition of the sound *n*, **َـ** *an*, **ِـ** *in*, **ُـ** or **ٌـ** *un*. This is called **التَّنْوِينُ**, the *tennwīn* or nunation (from the name of the letter **ن** *nūn*), and takes place only at the end of a word; e. g. **مَدِينَةـ** *medīnetan*, **بِنْتِـ** *bintin*, **مَالِـ** *mālun*.

Rem. *a.* **َـ** takes an **ا** after all the consonants except **ق**; as **رَجَا**, but **خَلِيفَةـ**. However, when it precedes a **ي**, no **ا** is written, as in **هَدَى**; nor, according to the older orthography, when it accompanies a *hêmza*, as in **شَى**, for which we more usually

find شَيْءٌ. This ʿclif in no way affects the quantity of the vowel, which is always short; *bābān*, *riḥān*.

Rem. b. To one word و is added, without in any way affecting the sound of the lénwin, viz. to the proper name عَمْرُ *ʿAmr* (not *ʿAmru*), genit. عَمْرٍو, accus. عَمْرًا, rarely عَمْرُوا, so written to distinguish it from another proper name that has the same radical letters, viz. عَمْرٌ *ʿOmar*, genit. and accus. عَمْرٍ.

### III. Other Orthographic Signs.

#### 1. Ġèzma or Sukūn.

9. Ġèzma, جَزْمٌ or جَزْمَةٌ (*amputation*), ْ, is written over the final consonant of all shut syllables, and serves, when another syllable follows, to separate the two; e. g. بَلْ *bəl*, هُمْ *hum*, كَتَبْتُمْ *katabtum*, سَفَسَفَ *səfsəfa*, قُرْآنٌ *qor-ʿānun* (not *qo-rānun*). It corresponds therefore to the *Shēvā quiescens* of the Hebrew, with which its other name سُكُونٌ, *rest*, coincides.

Rem. a. Letters that are assimilated to a following letter, which receives in consequence the *təšdid* or mark of doubling (see §. 11 and §. 14), are retained in writing, but not marked with a Ġèzma;

e. g. أَرَدْتُ مِنَ الرَّحْمَنِ, not أَرَدْتُ مِنَ الرَّحْمَنِ.

Rem. b. The same distinction exists between the words *ġèzm* and *ġèzma*, as between *fəṭh* and *fəṭḥa*, etc. (see §. 4 rem.).

10. ى and و, when they form a diphthong with *fəṭḥa*, are marked with a Ġèzma, as يَوْمٌ, لَيْلٌ; but when they stand for *ʿclif productionis* they do not take this sign (see §. 7 rem. b, c, d).

## 2. Tèsdīd or Šidda.

11. A consonant that is to be doubled, or, as the Arabs say, *strengthened* (مُشَدَّدٌ), without the interposition of a vowel (see rem. a), is written only once, but marked with the sign ّ, which is called التَّشْدِيدُ, the *tèsdīd* (*strengthening*); e. g. اَلْكُلُّ *el-kulla*, كُلا *kullan*, اَلسِّمَّ *es-sèmmi*, سِمَّ *sèmmīn*, اَلْمُرُّ *el-murru*, مَرَّ *murrun*. It corresponds therefore to the *Daghesh forte* of the Hebrew.

Rem. a. When a consonant is repeated in such a manner that a vowel is interposed between its first and second occurrence, no doubling, properly so called, takes place, and consequently the *tèsdīd* is not required; e. g. قَرَرْتُ, 2<sup>d</sup> pers. sing. masc. Perf. of قَرَّ; تَفَتَّتَتْ, 3<sup>d</sup> pers. sing. fem. Perf. of the fifth form of فَتَّ.

Rem. b. A consonant can be doubled, and receive *tèsdīd*, only when a vowel precedes and follows it. The cases treated of in §. 14 form no exception to this rule.

Rem. c. All consonants whatsoever, not even اَلْحِفْزُ *hémzatum* excepted, admit of being doubled and take *tèsdīd*. Hence we speak and write رَأْسًا *ra'āsun*, سَأَلَ *sa'alun*.

Rem. d. ّ is probably an abbreviated ش, the first radical of the name تَشْدِيدٌ, or the first letter of the name شِدَّةٌ (*strength*), which the African Arabs use instead of the other.

Rem. e. *Tèsdīd*, in combination with َ, ُ, ِ, ِ, is placed between the consonants and these vowel-marks, as may be seen from the above examples. In combination with ِ we sometimes find ِ

instead of  $\bar{ـ}$ ; and the African Arabs constantly write  $\bar{ـ}$ ,  $\bar{ـ}$ ,  $\bar{ـ}$ , for  $\bar{ـ}$ ,  $\bar{ـ}$ ,  $\bar{ـ}$ .

12. Têsdîd is either *necessary* or *euphonic*.

13. The *necessary têsîdid*, which always follows a vowel, whether short (as in عَلَّقَ) or long (as in مَادَّ), indicates a doubling upon which the signification of the word depends. Thus أَمَرَ (amara) means *he commanded*; أَمَّرَ (ammara), *he appointed some one commander*; مُرَّ (mur-run) is *bitter*, but a word مُرْ (murun) does not exist in the language.

Rem. The Arabs do not readily tolerate a syllable containing a long vowel and terminating in a consonant. Consequently *têsîdid necessarium* scarcely ever follows the long vowels و and ي, though it is sometimes found after ا, as in مَارَّ, يَكْتَبَارِ (see §. 25).

14. The *euphonic têsîdid* always follows a vowelless consonant, which, though expressed in writing, is, to avoid harshness of sound, passed over in pronunciation and assimilated to a following consonant. It is used:

1) With the letters ط, ظ, ث, ذ, د, ن, ل, ج, ط, (dentals, sibilants, and liquids,) after the article اَلْ; e. g. اَلتَّمْرُ *el-tamru*; اَلرَّحْمَنُ *ar-rahmānu*; اَلشَّمْسُ *es-sēmsu*; اَلظُّلْمُ *az-ẓolmu*; اَللَّيْلُ *el-leilu*.

Rem. These letters are called اَلْحُرُوفُ اَلشَّمْسِيَّةُ, the *solar letters*, because the word شَمْسٌ, *sun*, happens to begin with one of them; and the other letters of the alphabet اَلْحُرُوفُ اَلْقَمَرِيَّةُ, the *lunar letters*, because the word قَمَرٌ, *moon*, commences with one of them.

2) With the letters ي, و, م, ل, ر, (لوميّز), after *n* with *gèzm*, e. g. مِنْ رَبِّي *mir·rabbihi*, أَنْ يَقْتُلَ مِنْ لَيْلٍ; and after the nunation, e. g. كِتَابٌ مُبِينٌ *kitābum mubīnun*, for *kitābun mubīnun*. The *n* of the words مِنْ, عَنْ, is often not written when they are combined with مَا, مَن, لَا, e. g. مِمَّنْ for مِنْهُنَّ or مِنْ, عَمَّا for عَنْ مَّا, أَنْ لَا for لَا, عَنْ.

Rem. عَنْ, مِمَّنْ, أَلَّا is equally common with لَا, but عَنْ, مِمَّنْ, are hardly ever written separately; مَن, لَا, on the contrary, always.

3) With the letter ط after ت, ث, د, ذ, ض, ظ (dentals), in certain parts of the verb; e. g. لَبِثْتُ *lebittu* for لَبِثْتُ *lebittu*; أَرَدْتُ *aratta* for أَرَدْتُ *aradta*; أَخَذْتُ *ahatti* for أَخَذْتُ *ahadti*; بَسَطْتُ *basattum* for بَسَطْتُ *basattum*. This third kind of assimilation is, however, by no means universally acknowledged, and many grammarians reject it altogether, because the absorption of a strong radical consonant, such as ط, by a weaker servile letter, like ت, is an unnatural mutilation of an essential part of the word.

### 3. Hèmza or Nèbra.

15. Élif, when it is not a mere letter of prolongation, but a consonant, pronounced like the *spiritus lenis*, is distinguished by the mark َ *hèmza* (هَمْزَة or هَمْزَة, *prick*, see §. 4 rem.), which is also sometimes called *nèbra*



(إِثْلِيدٌ, *elevation*); e. g. <sup>ا</sup>أَسَدٌ, <sup>ا</sup>سَّالٌ, <sup>ا</sup>رَّاسٌ, <sup>ا</sup>قَرَأَ, <sup>ا</sup>اِقْرَأْ, <sup>ا</sup>اِثْلِيدُ, <sup>ا</sup>خَطَا, <sup>ا</sup>أَمَمٌ, <sup>ا</sup>خَطَا.

Rem. a. In cases where an *ʿlif conjunctionis* (see §. 19, 1, 2, 3, and rem. c, d) at the beginning of a word receives its own vowel, the Arabs omit the hémza and write merely the vowel; e. g. <sup>ا</sup>اُقْتُلْ, <sup>ا</sup>اِبْنِ, <sup>ا</sup>اِقْرَأْ, <sup>ا</sup>اَلْحَمْدُ لِلّٰهِ, *Praise be to God!*

Rem. b. <sup>ا</sup> is probably a small ع, and indicates that the *ʿlif* is to be pronounced almost as *áin*. In African Mss. it is sometimes actually written ع; e. g. <sup>ا</sup>اَخْلُقْ, <sup>ا</sup>اِذْ.

Rem. c. Hémza is written between the | and the vowel that accompanies it, or the *gézma* (see the examples given above); but we often find <sup>ا</sup>خَاسِئِينَ for <sup>ا</sup>خَاسِيَيْنَ, <sup>ا</sup>سَيَّرَ for <sup>ا</sup>سَيَّرَ (see §. 16), and occasionally <sup>ا</sup>خَطَا for <sup>ا</sup>خَطَا, and the like.

Rem. d. The effect of the hémza is most sensible to a European ear at the commencement of a syllable in the middle of a word, preceded by a shut syllable; e. g. <sup>ا</sup>مَسَّالَةٌ, *mas-álatun* (not *ma-salatun*); <sup>ا</sup>اَلْقُرْآنُ, *ʿl-kor-ʿānu* (not *ʿl-ko-rānu*).

16. <sup>ا</sup> and <sup>ا</sup> take hémza, when they stand in place of an *ʿlif hémzatum* (in which case the two points of the letter <sup>ا</sup> are commonly omitted); e. g. <sup>ا</sup>جِئْتُ for <sup>ا</sup>جِئْتُ, <sup>ا</sup>رَأْسٌ for <sup>ا</sup>رَأْسٌ, <sup>ا</sup>بُوسٌ for <sup>ا</sup>بُوسٌ, <sup>ا</sup>خَاسِئِينَ for <sup>ا</sup>خَاسِيَيْنَ.

17. Hémza alone (ء) is written instead of <sup>ا</sup>, <sup>ا</sup>, <sup>ا</sup>, in the following cases.

1) Always at the end of a word, after a letter of prolongation or a consonant with *gézma*, e. g. <sup>ا</sup>جَاءَ, *ǧāʾa*; <sup>ا</sup>جِي, *ǧiʾa*; <sup>ا</sup>سُو, *sūʾun*; <sup>ا</sup>صَو, *ṣaw*; <sup>ا</sup>قَي, *qay*, or more commonly <sup>ا</sup>ظَمَّا (see §. 8 rem. a); and in the middle of a

word after an *ʿlif productionis*, provided the hêmza has the vowel fêḥa, as *يَتَسَاءَلُونَ*, *أَعْدَاءُكُمْ* (but for *أَعْدَاءُكُمْ* and *أَعْدَائِكُمْ* the Arabs usually write *أَعْدَائِكُمْ* and *أَعْدَائِكُمْ*).

Rem. Accusatives like *شَيْئًا* and *ظَنًّا* are often written, though contrary to rule, *شَيْئاً*, *ظَنّاً*.

2) Frequently in the middle of words, after the letters of prolongation *و* and *ي*, or after a consonant with *gêzma*, e. g. *مَقْرُوءًا* for *مَقْرُوءَةً*, *مُؤَبَّاتٍ* for *مُؤَبَّاتٍ*, *تَوَّامٍ* for *تَوَّامٍ*, *يَسْأَلُ* for *يَسْأَلُ*; and also after *kèsra* and *damma* before the *ي* and *و* of prolongation, e. g. *خَاطِئِينَ* for *خَاطِئِينَ*, *رُؤُوسٍ* for *رُؤُوسٍ*. Hêmza between *iā*, *ūā*, *āi*, *īi*, *āū* and *ūū*, is however more frequently, though improperly, placed over the letter of prolongation itself; e. g. *مَقْرُوءًا* for *مَقْرُوءَةً*, *خَطِئَةً* for *خَطِئَةً* or *خَطِئَةً*, *رُؤُوسٍ* for *رُؤُوسٍ* or *رُؤُوسٍ*, which words must always be pronounced *makrû'atun*, *ḥaṭi'atun*, *ru'usun*.

Rem. After a consonant with *gêzma*, which is connected with a following letter, hêmza and its vowel are placed above the connecting line; as *أَسْأَلُ*.

General Rem. *أَ*, *يَ*, *وَ*, are often called simply *hêmza*, instead of *ʿlif*, *yā*, *wāw hêmzatum*, because their whole power lies in the hêmza.

#### 4. Waṣla.

18. When the vowels with hêmza (*أَ* *يَ* *وَ*), at the commencement of a word, are absorbed by the final vowel of the preceding word, the elision of the *spiritus lenis* is marked

by the sign <sup>◌َ</sup>, written over the *elif*, and called <sup>◌َ</sup>وَصْلٌ, or <sup>◌َ</sup>وَصْلَةٌ or <sup>◌َ</sup>صِلَةٌ (see §. 4 rem.), i. e. *union*; e. g. عَبْدُ الْمَلِكِ <sup>◌َ</sup>عَبْدُ <sup>◌َ</sup>اَلْمَلِكِ *ʾabdu 't-mèliki* for عَبْدُ الْمَلِكِ <sup>◌َ</sup>عَبْدُ <sup>◌َ</sup>اَلْمَلِكِ *ʾabdu 't-mèliki*; رَأَيْتُ ابْنَكَ <sup>◌َ</sup>رَأَيْتُ <sup>◌َ</sup>اِبْنَكَ *raʿitu 'bnaka* for رَأَيْتُ ابْنَكَ <sup>◌َ</sup>رَأَيْتُ <sup>◌َ</sup>اِبْنَكَ *raʿitu 'ibnaka*.

Rem. a. <sup>◌َ</sup> seems to be an abbreviation of the <sup>◌َ</sup>ص in <sup>◌َ</sup>وَصْلٌ or <sup>◌َ</sup>صِلَةٌ.

Rem. b. Though we have written in the above examples اَلْمَلِكِ and اِبْنَكَ, yet the student must not forget that the more correct orthography is الْمَلِكِ and اِبْنِكَ. See §. 15 rem. a and §. 19 rem. c.

19. This elision takes place in the following cases.

1) With the <sup>◌َ</sup> of the article اَلْ; as اَبُو الرَّزِيزِ for اَبُو الرَّزِيزِ, *the father of the wèzir*.

2) With the <sup>◌َ</sup> and <sup>◌َ</sup> of the Imperatives of the first form of the regular verb; as قَالَ اَسْمَعْ for قَالَ اَسْمَعْ, *he said, listen*; قَالَ اَقْتُلْ for قَالَ اَقْتُلْ, *he said, kill*.

3) With the <sup>◌َ</sup> of the Perfect Active, Imperative, and Nomen actionis of the seventh and all the following forms of the verb (see §. 35), and the <sup>◌َ</sup> of the Perfect Passive in the same forms; e. g. هُوَ اَنْهَزَمَ for هُوَ اَنْهَزَمَ, *he was put to flight*; وَاسْتُعِيْلَ for وَاسْتُعِيْلَ, *and it was employed*; اِلَى الْاَنْفِرَافِيسِ for اِلَى الْاَنْفِرَافِيسِ, *the being able (to do something)*; اِلَى الْاَنْفِرَافِيسِ *till the downfall or extinction*.

4) With the <sup>◌َ</sup> of the following eight nouns:

اِبْنٌ and اِبْنٌ or اِبْنٌ *a son*. اِسْتٌ *the anus*.

|                                             |                                               |
|---------------------------------------------|-----------------------------------------------|
| ابْنَةٌ <sup>ا</sup> <i>a daughter.</i>     | إِسْمٌ <sup>ا</sup> <i>a name.</i>            |
| اِثْنَانِ <sup>ا</sup> <i>two (masc.).</i>  | إِمْرُو or إِمْرُؤ <sup>ا</sup> <i>a man.</i> |
| اِثْنَتَانِ <sup>ا</sup> <i>two (fem.).</i> | إِمْرَأَةٌ <sup>ا</sup> <i>a woman.</i>       |

Rem. *a.* The hémza of <sup>ا</sup>أَيْمُنُ, *oaths*, is also elided after the asseverative particle <sup>ل</sup>ل, and occasionally after the prepositions <sup>مَعَ</sup>مَعَ and <sup>مِنْ</sup>مِنْ (which then take fêṭḥa instead of g̃ezma), as <sup>لَا</sup>لَايْمُنُ <sup>ا</sup>اللَّهِ *by God* (lit. *by the oaths of God*), for which we may also write <sup>لَا</sup>لَايْمُنُ <sup>ا</sup>اللَّهِ, omitting the <sup>ا</sup> altogether.

Rem. *b.* In the above words and forms, the vowel with hémza is in part original, but has been weakened through constant use (as in the article, and in <sup>ا</sup>أَيْمُنُ after <sup>ل</sup>ل); in part merely prosthetic, that is to say, prefixed for the sake of euphony to words beginning with a vowelless consonant, and consequently it vanishes as soon as a vowel precedes it, because it is then no longer necessary.

Rem. *c.* It is naturally an absurd error to write <sup>ا</sup>آ at the beginning of a sentence instead of <sup>ا</sup>ʿlif with hémza, as <sup>ا</sup>أَحَدٌ <sup>لِلَّهِ</sup>لِلَّهِ instead of <sup>ا</sup>أَحَدٌ <sup>لِلَّهِ</sup>لِلَّهِ. The Arabs themselves never do so, but, to indicate that the <sup>ا</sup>ʿlif is an *ʿlif conjunctionis* (see rem. *e*), they omit the hémza and express only its accompanying vowel, as <sup>ا</sup>أَحَدٌ <sup>لِلَّهِ</sup>لِلَّهِ. See §. 15 rem. *a* and §. 18 rem. *b*.

Rem. *d.* In more modern Arabic the elision of the *ʿlif conjunctionis* (see rem. *c*) is neglected, especially after the article; as <sup>بَعْدَ</sup>بَعْدَ إِنْقِرَاصِهِمْ, <sup>بِشَسِّ</sup>بِشَسِّ الْإِسْمِ, <sup>إِلَى</sup>إِلَى الْإِنْقِرَاصِ, <sup>الْإِنْتِدَارِ</sup>الْإِنْتِدَارِ, <sup>حَسَبَ</sup>حَسَبَ إِنْتِصَاءِ الْحَالِ.

Rem. *e.* The *ʿlif* which takes wasla is called <sup>ا</sup>إِلِفٌ <sup>ا</sup>الْوَصْلِ or <sup>ا</sup>هَمْزَةُ <sup>ا</sup>الْوَصْلِ (see §. 17, 2. general rem.), *ʿlif* or *hémza con-*

*junctionis*, the connective 'elif; the opposite being اَلِفٌ اَلْقَطْعِ, 'elif *sejunctionis* or *separationis*, the disjunctive 'elif.

20. The 'elif conjunctionis may be preceded either by a short vowel, a long vowel, a diphthong, or a consonant with *g'ezma*. To these different cases the following rules apply.

1) A short vowel simply absorbs the 'elif conjunctionis with its vowel; see §. 19, 2 and 3.

2) A long vowel is shortened in pronunciation, according to the rule laid down in §. 25; e. g. *فِي اَلنَّاسِ* *fī 'n-nāsi*, among men; *أَبُو اَلنَّعْزِرِ* *abū 'l-nēziri*, the father of the *nēzir*, for *fī* and *abū*. This abbreviation of the naturally long vowel is retained even when the *lām* of the article no longer closes the syllable containing that vowel, but begins the next syllable, in consequence of the elision of a following 'elif (either according to §. 19 or by poetic license). Hence *فِي اَلْاَبْتِدَاءِ*, in the beginning, is pronounced as if written *فِي اَلْاَرْضِ*; *فِي اَلْاَرْضِ*; *فِي اَلْاَرْضِ*, upon the earth, as *فِي اَلْاَرْضِ*; *فِي اَلْاَرْضِ*, subject to change (a weak letter), as *فِي اَلْاَرْضِ*. In the first of these examples the *ʔ* is an 'elif conjunctionis; in the other two it is an 'elif separationis, but has been changed for the sake of the metre into an 'elif conjunct. The suffixes of the 1. pers. sing., *يَ* and *نِي*, may assume before the article the older forms *يَ* and *نِي*; e. g. *اِهْدِنِي اَلْصِّرَاطَ* *ihdinī 'l-ṣirāṭ* my grace which,

*guide me on the way*, instead of نِعْمَتِي الْتِي and اِهْدِنِي الصِّرَاطَ, which latter forms are equally admissible.

3) A diphthong is resolved into two simple vowels, according to the law stated in §. 25, viz. *ai* into *āi*, and *au* into *āu*; as عَيْنِي الْمَلِكِ فِي *fī āināi 'l-mēliki*, *in the eyes of the king*, for عَيْنِي الْمَلِكِ مُصْطَفًى اللَّهِ فِي *muṣṭafāu 'llāhi*, *the elect of God*, for مُصْطَفًى اللَّهِ. The silent *ēlif* (§. 7 rem. *a*) does not prevent the resolution of the diphthong, as رَمَوْا الْحِجَارَةَ *ramāu 'l-higārata*, *they threw the stones*. But أَوْ and لَوْ take *kèsra*, as أَوْ اسْمُهُ *or his name*; لَوْ اسْتَقْبَلَ *if he went to meet*.

4) A consonant with *gèzma* either takes its original vowel, if it had one; or assumes that which belongs to the *ēlif* conjunct; or adopts the lightest of the three vowels, which in its nature approaches nearest to the *gèzma*, viz. *kèsra*. Hence the pronouns of the 2<sup>d</sup> and 3<sup>d</sup> pers. plur. masc., أَنْتُمْ *you*, and هُمْ *they*, the pronominal suffixes of the same pronouns, كُمْ *your, you* (accus.), and هُمْ *their, them*, and the verbal termination of the 2<sup>d</sup> p. pl. masc. Perf. تُمْ, take *damma* (in which they originally ended); as أَنْتُمْ الْكَاذِبُونَ *you are the liars*; رَأَيْتُمْ الرَّجُلَ *you have seen the man*. The same is the case with مُذْ *since, from which time forth*, because it is contracted for مُنْذُ. The prepositions مَعَ *with*, and مِنْ *from*, and the interrogative pronoun مَنْ *who?* take *fet'a* before the article,

but in all other cases *kèsra*; as مَنِ الَّذِي مَعَ الرَّجُلِ, مِنْ أَبْنَيْهِ. All other words ending in a consonant with *ğezma* take *kèsra*; viz. nouns having the *tênwîn*, as مُحَمَّدٌ النَّبِيُّ *Mohammû'duui 'u-nabiyyu*; verbal forms like قَتَلْتُ الرَّومَ *katalati 'r-Rûmu*; and particles, such as هَذَا، قَدْ، بَلْ، إِنَّ، لَكِنَّ، etc.

Rem. In certain cases where هُم becomes هِمْ (see §. 185 rem. b) the *wasl* may be made either with *damma* or *kèsra*, هِمْ or هِم.

21. *Ā* is altogether omitted in the following cases.

1) In the solemn introductory formula بِسْمِ اللَّهِ, for بِأَسْمِ اللَّهِ, *in the name of God*. As a compensation for the omission of the *ā*, the copyists of Mss. are accustomed to prolong the upward stroke of the letter ب, thus: بِسْم.

2) In the word ابْنٌ, *son*, in a genealogical series, that is to say, when the name of the son precedes, and that of his father or mother follows in the genitive; provided always that the said series, as a whole, forms part either of the subject or the predicate of a sentence. For example, زَيْدُ بْنُ إِبْرَاهِيمَ *Zèid the son of 'Ibrāhim*; صَرَبَ زَيْدُ بْنُ عِيسَى *Jesus the son of Mary*; خَلِدُ بْنُ سَعْدِ بْنِ عَوْفِ بْنِ عَبْدِ اللَّهِ *Zèid, the son of Hālid, struck Sā'd, the son of 'Auf, the son of 'Abdu 'Ulāh*. But if the second noun be not in apposition to the first, but form part of the predicate, so that the two

together make a complete sentence, then the  $\bar{a}$  is retained; as  $\text{عَمْرُ ابْنِ أَحْطَابٍ}$ , 'Omar (is) the son of el-Hattāb.

Rem. Even in the first case the  $\bar{a}$  of  $\text{ابْن}$  is retained, if that word happens to stand at the beginning of a line.

3) In the article  $\text{أَلْ}$ , when it is preceded:

a) by the preposition  $\text{لِ}$  *to*, as  $\text{لِلرَّجُلِ}$  *to the man*, for  $\text{لِلْأَرْجُلِ}$ . If the first letter of the noun be  $\text{ج}$ , then the  $\text{ج}$  of the article is also omitted, as  $\text{لِلَّيْلَةِ}$  *to the night*, for  $\text{لِللَّيْلَةِ}$ , and that for  $\text{لِللَّيْلَةِ}$ .

b) by the affirmative particle  $\text{لَ}$  *truly, verily*, as  $\text{لَلْحَقِّ}$ , for  $\text{لَلْحَقِّ}$ .

4) In nouns, verbs, and the article  $\text{أَلْ}$ , when preceded by the interrogative particle  $\text{أَ}$  as  $\text{أَبْنُكَ}$ , for  $\text{أَبْنُكَ}$  *is thy son* — ?  $\text{أَنْكَسَرَتْ}$ , for  $\text{أَنْكَسَرَتْ}$  *is it (fem.) broken*?  $\text{أَلْمَاءُ}$ , for  $\text{أَلْمَاءُ}$  *is the water* — ? The  $\text{élif}$  of the article may however be retained, so that  $\text{أَلْمَاءُ}$  with the interrogative  $\text{أَ}$  is often written  $\text{أَآلْمَاءُ}$ .

## 5. Mèdda or Matṭa.

22. When  $\text{élif}$  with *hèmza* and a simple vowel or *tèn-wîn* ( $\bar{a}$ ,  $\bar{i}$ , etc.) is preceded by an  $\text{élif}$  of prolongation ( $\text{إِ}$ ), then a mere *hèmza* is written instead of the former, and the sign of prolongation,  $\text{ـَـ}$  *mèdda* or *matṭa* ( $\text{مَدَّة}$ ,  $\text{مَدَّة}$  or  $\text{مَطَّة}$ , i. e. *lengthening, extension*), placed over the latter; e. g.  $\text{سَمَاءُ}$  *semā'un*,  $\text{جَاءَ}$  *gā'a*,  $\text{يَتَسَاءَلُونَ}$  *yatasā'alūna*, for  $\text{يَتَسَاءَلُونَ}$ ,  $\text{جَاءَ}$ .



23. When, at the beginning of a syllable, an *êlif* with *hêmza* and *fêṭha* (إ) is followed by an *êlif* of prolongation or an *êlif* with *hêmza* and *gêzma* (ئ), then the two are commonly represented in writing by a single *êlif* with *mèdda*; e. g. *إِسَادٌ* for *إِسَادٌ*, *آيَلُونَ* for *آيَلُونَ*, *أَمْنَا* for *أَمْنَا*. In this case it is not usual to write either *hêmza*, or the vowel, along with the *mèdda*.

Rem. a. *آ* is called *الْأَلِفُ الْمَمْدُودَةُ*, the *lengthened or long êlif*, in opposition to *الْأَلِفُ الْمَقْصُورَةُ*, the *abbreviated or short êlif* (§. 7 rem. b).

Rem. b. Not unfrequently, a long *êlif* at the beginning of a word is written with *hêmza* and a perpendicular *fêṭha*, instead of with *mèdda* (see §. 6 rem.); e. g. *أَمْنَا* instead of *أَمْنَا*.

Rem. c. *Mèdda* is also occasionally placed over the other letters of prolongation, *و* and *ي*, when followed by an *êlif hêmzatum*, and in this case too only the *hêmza* is written; as *يَسِيرٌ*, *يَسِيرٌ*.

Rem. d. The mark *ـَـ*, written over abbreviations of words, has nothing in common with *mèdda* but the form. So *عَمَ* for *رَضِيَ اللَّهُ عَنْهُ* *peace be upon him!* *رَضَ* for *رَحِمَهُ اللَّهُ* *may God be gracious to him!* *رَحَ* for *رَحِمَهُ اللَّهُ* *may God have mercy upon him!* *صَلَمَ* for *صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ* *God bless him and grant him peace!* *حَ* for *حِينَئِذٍ* *then*; *رَحَ* and *فَحَ* for *وَحِينَئِذٍ* and *فَحِينَئِذٍ* *impossible*; *مَمَ* for *مَمْنُوعٌ* or *مُمْتَنِعٌ* *impossible*; *ظَ* and *ظَ* for *ظَاهِرٌ* and *الظَّاهِرُ* *evident, what is evident*; *مَ* and *مَ* for *فَحَالٌ* and *الْحَالُ* *absurd, what is absurd*; *مَ*

and <sup>6</sup>المَط for مَطْلُوبٌ and اَلْمَطْلُوبُ *sought, what is sought*;  
 ج for جَمْعٌ plural, نَا for حَدَّثَنَا *he narrated to us*, نَا  
 or اَنَا for أَخْبَرَنَا *he told us*. Frequently however there is no  
 sign over abbreviations.

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#### IV. The Syllable.

24. The vowel of a syllable that terminates in a vowel, which we call an open or simple syllable, may be either long or short; as قَالَ *kā-lā*.

25. The vowel of a syllable that terminates in a consonant, which we call a shut or compound syllable, is almost always short; as قُلْ *kūl*, not قُولْ (Heb. הוּל). Only in pause, where the final short vowels are suppressed, does the ancient Arabic admit of such syllables as *in, un, an*, etc.

Rem. Before a double consonant *ā* is however not infrequent (see §. 13 rem.).

26. A syllable cannot begin with two consonants, the first of which is destitute of a vowel, as *sf* or *bl*. Foreign words, that commence with a syllable of this sort, on passing into the Arabic language, receive an additional vowel either before or after the first consonant; as اِسْمُنْج, σπόγγος, بِلْنِيَّاسٌ *Plinius*, اَلْاِفْرَنْجِ the *Franks* (*Europeans*).

27. A syllable cannot end in two consonants, which are not either separated or followed by a vowel (except in pause).

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## V. The Accent.'

28. The last syllable of a word consisting of two or more syllables never has the accent.

29. The penult takes the accent when it is long by nature, i. e. is an open syllable containing a long vowel; as قَالَ *kā-la*, يَقُولُ *ya-kū-lu*, قَانُونُ *kā-nū-nun*, مُؤْمِنِينَ *mū-mi-nī-na*, كَاتِبَاتُ *kā-ti-bā-tun*.

30. The penult has likewise the accent when it is a shut syllable and consequently long by position; as قَلْبُ *kāl-bun*, ذَنْبٌ *dī-bun*, بُرٌّ *būr-'un*, فِرْدٌ *fi-rin-dun*, يَقُولُنَّ *ya-kū-lān-na*.

31. When the penult is short, the accent falls upon the antepenult; as كَتَبَ *kā-ta-ba*, قَانُونُهُ *kā-nū-nu-hu*, مَسَلَتْ *mas-'ā-ta-tun*.

## VI. The Numbers.

32. To express numbers the Arabs use sometimes the letters of the alphabet, at other times peculiar signs. In the former case, the numerical value of the letters accords with the more ancient order of the Hebrew and Aramaic alphabets (see §. 1). They are written from right to left, and usually distinguished from the surrounding words by a stroke placed over them, as غَضَمٌ, 1858. This arrangement of the alphabet is called the *Abugéd*, and is contained in the barbarous words:

أَجْدِ هَوَزِ حَطِي كَلَمَن سَعَقَص قُرَشَت ثَخَذُ ضَطْعُ

or, as usual in North Africa:

أَجْدِ هَوَزِ حَطِي كَلَمَن صَعَقَص قُرَشَت ثَخَذُ طَغَشُ

The special numerical figures, ten in number, have been adopted by the Arabs from the Indians, and are therefore called *الرَّقَمُ الْإِنْدِيّ*, *the Indian ciphers*. They are the same that we Europeans make use of, calling them *Arabian*, because we took them from the Arabs. Their form however differs considerably from that which our ciphers have now assumed, as the following table shows.

Indian: १ २ ३ ४ ५ ६ ७ ८ ९ ०

Arabic: ١ ٢ ٣ ٤ or ٥ ٦ ٧ ٨ ٩ ٠

Europ.: 1 2 3 4 5 6 7 8 9 0

They are compounded in exactly the same way as our numerals; e. g. ١٨٥٨, 1858.

## PART SECOND.

### Etymology or the Parts of Speech.

#### I. The Verb.

##### A. General View.

###### 1. The Forms of the Triliteral Verb.

33. The great majority of Arabic verbs are triliteral, that is to say, contain three radical letters, though quadriliterals are by no means rare.

34. From the first or ground-form of the triliteral and quadriliteral verbs are derived in different ways several other forms, which express various modifications of the idea conveyed by the first.

35. The derived forms of the triliteral verb are fifteen in number, but the learner may pass over the last four, because (with the exception of the twelfth) they are of very rare occurrence.

|                   |                  |              |
|-------------------|------------------|--------------|
| إِنْعَالٌ XI.     | تَفَاعَلَ VI.    | فَعَلَ I.    |
| إِنْعَوَلَ XII.   | إِنْفَعَلَ VII.  | فَعَّلَ II.  |
| إِنْعَوَّلَ XIII. | إِفْتَعَلَ VIII. | فَاعَلَ III. |
| إِنْعَنَلَّ XIV.  | إِنْفَعَّلَ IX.  | أَفْعَلَ IV. |
| إِنْعَنَى XV.     | إِسْتَفَعَلَ X.  | تَفَعَّلَ V. |

Rem. *a*. The 3. pers. sing. masc. Perf., being the simplest form of the verb, is commonly used as the paradigm, but for shortness' sake we always render it into English by the infinitive; قَتَلَ *to kill*, instead of *he has killed*.

Rem. *b*. The Arab grammarians use the verb فَعَلَ (فَعَّلَ) as paradigm, whence the first radical of the trilateral verb is called by them أَلْفَاءُ *the fā*, the second أَلْعَيْنُ *the āin*, and the third أَلْلَامُ *the lām*.

Rem. *c*. As the above order and numbering of the conjugations are those adopted in all the European Lexicons, the learner should note them carefully.

36. The *first* or ground-form is generally transitive or intransitive in signification, according to the vowel which accompanies its second radical.

37. The vowel of the second radical is *a* in most of the transitive, and not a few of the intransitive verbs; e. g. كَتَبَ *to write*, قَتَلَ *to kill*, وَهَبَ *to give*, شَامَ *to be unlucky*, رَشَدَ *to go the right way*, جَلَسَ *to sit*.

38. The vowel *i* in the same position has generally an intransitive signification, *u* invariably so. The distinction between them is, that *i* indicates a temporary state or condition, or a merely accidental quality in persons or things; whilst *u* indicates a permanent state, or a naturally inherent quality. E. g. فَرِحَ *to be glad*, حَزِنَ *to be sorry*, عَمِيَ *to be blind*, but حَسَنَ *to be beautiful*; قُبِحَ *to be ugly*, ثَقُلَ *to be heavy*.

Rem. Many verbs of the form فَعِلَ are transitive according to the way of thinking, and therefore govern the accusative; e. g.

عَلِمَ to know (seire), حَسِبَ to think, رَحِمَ to pity or have mercy upon, سَمِعَ to hear.

General Rem. The same three forms occur in Hebrew and Aramaic (Chaldee and Syriac), though the distinction is in these languages no longer so clearly marked. Examples of verbs in *i* and *u* are:

יָבֵשׁ, יָבֵשׁ, to be dry, = יָבֵשׁ; מָלֵא to be full, = מָלֵא; שָׁחַח to be bereaved, = שָׁחַח; שָׁחַח, to sleep; etc. See

Gesenius' Heb. Gr. §. 43, Cowper's Syr. Gr. §. 78.

39. The *second* form (فَعَّلَ) is formed from the first (فَعَلَ) by doubling the second radical.

40. The signification agrees with the form in respect of being intensive or extensive. Originally it implies that an act is done with *great violence* (intensive), or during a *long time* (temporally extensive), or to a *number* of persons (numerically extensive), or *repeatedly* (iterative or frequentative). E. g. ضَرَبَ to beat, ضَرَبَ to beat violently; كَسَرَ to break, كَسَرَ to break in pieces; قَطَعَ to cut, قَطَعَ to cut in pieces; فَرَّقَ to separate, فَرَّقَ to disperse; قَتَلَ to kill, قَتَلَ to massacre.

41. From this original intensive meaning arose the more usual *causative* or *factitive* signification. Verbs that are *intransitive* in the first form become *transitive* in the second; as فَرَحَ to be glad, فَرَحَ to gladden; ضَعَفَ to be weak, ضَعَفَ to weaken. Those that are *transitive* in the first become *doubly transitive* or *causative* in the second; as عَلِمَ to know, عَلَّمَ to

*teach*; *כָּתַב* to write, *לִכְתֹּב* to teach to write; *חָמַל* to carry, *לְחַמֵּל* to make carry.

Rem. *a*. The causative or factitive signification is common to the second and fourth forms, the apparent difference being that it is original in the latter, but derived in the former.

Rem. *b*. The second form is often rather *declarative* or *estimative* than factitive in the strict sense of the term; as *כָּדַב* to lie, *לְכַדֵּב* to think or call one a liar; *סָדַק* to tell the truth, *לְסַדֵּק* to think that one tells the truth, to believe him.

Rem. *c*. The second form is frequently *denominative*, and expresses with various modifications the *making* or *doing of*, or *being occupied with*, the thing expressed by the noun from which it is derived. E. g. *כָּבֵשׁ* to collect an army (*כֵּשֶׁת*), *רָחַם* to pave with marble (*רֹחַם*), *מָרַץ* to nurse the sick (*מָרִיץ*), *קָדַד* to clean an animal of ticks (*קָרָד*), *קָדַד* to take a mote (*קָדַד*) out of the eye. Compare in Hebrew *קָדַד*, *קָדַד*, etc. Gesenius' Heb. Gr. §. 51, 2.

General Rem. *פָּעַל* corresponds in form, as well as in signification, to the Heb. *קָטַל* and Aram. *קָטַל*. See Gesenius' Heb. Gr. §. 51. — *קָטַל* is weakened from *קָטַל*,\*) as may be deduced, independently of the Arabic and Aramaic, on the one hand, from the Imperat. *קָטַל* and Imperf. *יִקְטֹל*, and, on the other hand, from the form of the 3. pers. sing. Perf., not only in verbs *לְגַטְּלָל* (as *לְגַלֵּל*, *לְגַלֵּל*), but in such words as *אָבַד*, *יָסַד*, *יָבַל*, and in the whole class *לָזַל*, as *לָזַל* (for *לָזַל*). The 2. pers. sing. Perf. has always *—*, *קָטַלְתָּ*.

\*) With *—* for *—* in the toneless shut syllable, as in *שָׁבַע* = *שָׁבַע*, *שָׁבַע* = *שָׁבַע*, *קָרַב* = *קָרַב*, *יָלַד* from *יָלַד*, *יָלַד* from *יָלַד*, *יָלַד* from *יָלַד*, *יָלַד* from *יָלַד*, *יָלַד* from *יָלַד*.



42. The *third* form (فَاعَلَ) is formed from the first (فَعَلَ) by lengthening the vowel-sound *ā* after the first radical, as is indicated by the *ʿilif productionis*.

43. It modifies the signification of the ground-form in the following ways.

1) When فَعَلَ denotes an act that immediately affects an object (direct object or accusative), فَاعَلَ expresses *the effort or attempt to perform that act upon the object*, in which case the idea of *reciprocity* is added when the effort is necessarily or accidentally a mutual one. E. g. قَتَلَهُ *he killed him*, قَاتَلَهُ *he (tried to kill him or) fought with him*; غَلَبَهُ *he overcame him*, غَالَبَهُ *he tried to overcome him*; سَبَقَهُ *he outran him*, سَابَقَهُ *he (tried to outrun him, i. e.) ran a race with him*; شَرَفَهُ *he surpassed him in rank*, شَارَفَهُ *he strove to do so*; فَخَرَهُ *he surpassed him in glory*, فَاخَرَهُ *he strove to do so*, — *he vied with him in rank and glory*.

2) When the first or fourth form denotes an act, the relation of which to an object is expressed by means of a preposition (indirect object), the third form *converts that indirect object into the immediate or direct object of the act* (accusative). The idea of *reciprocity* is here, as in the former case, more or less distinctly implied. E. g. كَتَبَ إِلَى الْمَلِكِ *he wrote (a letter) to the king*, كَاتَبَ الْمَلِكَ *he wrote to the king, corresponded with him*; قَالَ لَهُ *he said to him (something)*, قَاوَلَهُ *he conversed with him*; أَرْسَلَ إِلَى السُّلْطَانِ *he*

*sent (a message) to the sultan*, رَاسَلَ السُّلْطَانَ *do.*; *he sat beside the Commander of the Faithful*, جَلَسَ عِنْدَ أَمِيرِ الْمُؤْمِنِينَ *do.*; وَقَعَ بِهِ *he fell upon him, attacked him*, رَاقَعَهُ *do.*

3) When فَعَّلَ denotes a quality or state, فَاعَلَ indicates that one person makes use of that quality towards another and affects him thereby, or brings him into that state. E. g. خَشَنَ to be rough or harsh, خَاشَنَهُ he treated him harshly; حَسَنَ to be good or kind, حَاسَنَهُ he treated him kindly; نَعِمَ or نَعِمَ to lead a comfortable life, نَاعَمَهُ he procured him the means of doing so.

General Rem. فَاعَلَ corresponds in form and signification to the Heb. פָּעַל (Arab. *a* = Heb. *o*, of which we shall see many other examples). See Gesenius' Heb. Gr. §. 54.

44. The fourth form (أَفْعَلَ) is formed by prefixing to the root the syllable *أ*, in consequence of which the first radical loses its vowel.

45. Its signification is *factive* or *causative*. If the verb is intransitive in the first form, it becomes transitive in the fourth; if transitive in the first, it becomes doubly transitive in the fourth. E. g. جَرَى to run, أَجْرَى to make run; جَلَسَ to sit down, أَجْلَسَ to bid one sit down; أَكَلَ he eat bread, أَكَلَهُ he gave him bread to eat; رَأَى he saw the thing, أَرَاهُ he shewed him the thing.

Rem. *a*. When both the second and fourth forms of a verb are causative (§. 41 rem. *a*.), they have in some cases different

significations, in others the same. E. g. عَلِمَ to know, عَلَّمَ to teach, أَعْلَمَ to inform one of a thing; نَجَا to escape, نَجَّى and أَنْجَى, to set at liberty.

Rem. b. Not a few verbs are apparently intransitive in the fourth form, 1) partly because the object has been in the course of time omitted for the sake of brevity, and 2) partly because the Arabs often regard as an *act* that which we view as a *state*. Examples of the first case are: أَقْبَلَ he went forward, advanced, lit. moved forward وَجْهَهُ his face, or نَفْسَهُ his soul, i. e. himself; أَقْدَمَ he went on boldly, lit. moved forward boldly نَفْسَهُ himself; أَبْلَغَ he was eloquent, lit. made effective كَلَامَهُ his speech. Of the second: أَسْبَغَ to abound in lions, أَجْمَلَ to abound in camels, lit. to produce or nourish them; أَسَنَّ to be old, lit. to produce or get teeth; أَقَامَ to dwell or remain anywhere, lit. to make a place for standing in; أَمَكَنَ (the thing) was possible, lit. it put one in a position (مَكَانَ place) to do it.

Rem. c. Many of the forms thus used are *denominative*, especially those which indicate movement towards a place, the entering upon a period of time, or an act or state taking place or subsisting during that time. E. g. أَشَامَ to go to Syria (الشَّامَ), أَتَيْنَ to go to Yemèn (اليَمَنَ), أَعْرَقَ to go to 'Irak (العِرَاقَ), أَتَاهُمَ to go to Tihāma (تِهَامَةَ\*), أَصْبَحَ and أَمْسَى, to enter upon the time of morning (الصَّبَاحُ) or evening (الْمَسَاءُ), to be or do something in the morning or evening. Among this class might also be reckoned the verbs أَقْبَلَ and أَقْدَمَ, which we explained other-

\*) Compare the German phrase „nach einer Stadt machen“, and our own „to make for a place.“

wise in rem. *b.*; viz. **أَقْبَلَ** *he went towards what lay opposite or in front* (أَلْقَبَلَ), and **أَقْدَمَ** *he went towards the front* (أَلْقَدَّمَ).

General Rem. **أَفْعَلَ** corresponds in form and signification to the Heb. הִקְטִיל, Aram. אִמַּב, אִמַּב. See Gesenius' Heb. Gr. §. 52. — הִקְטִיל is weakened from הִקְטִיל (compare §. 41, gen. rem., note), as is proved in Hebrew alone by the Imperat. הִקְטִיל the Imperf. יִקְטִיל (orig. יִהְיֶה הִקְטִיל), the Perf. of verbs הָיָה (הָיָה), the Perf. of verbs לָהּ (הָיָה), and the 2. pers. sing. Perf. הִקְטִילָהּ. The Hebrew, it will be observed, takes ה as the prefix, instead of the Arabic and Aramaic א. Some traces of this variety are discoverable in the other dialects; as **أَرَادَ** for **هَرَادَ** *to wish*; **هَرَأَى** for **أَرَأَى** *to pour out* (هَرَأَى); **هَاتِ** *give*, for **آتِ** (rad. **آتَى**, **أَتَاهُ**, *to come*); **هَيَّيْنَا** = **هَيَّيْنَا** *to believe*.

46. The *fifth* form (**تَفَعَّلَ**) is formed from the second (**فَعَّلَ**) by prefixing the syllable **تَ**.

47. This form annexes to the significations of the second (§§. 40, 41, and rem. *b.*, *c.*) the *reflexive* force of the syllable **تَ**. In English it must often be rendered by the *passive*. E. g. **تَكَسَّرَ** *to be broken in pieces*, **تَقَطَّعَ** *to be cut in pieces*, **تَضَرَّبَ** *to be moved or agitated* (§. 40), **تَخَوَّفَ** *to be afraid* (**خَوَّفَ** *to terrify*, §. 41), **تَقَلَّدَ سَيْفَهُ** *he girt on his sword* (**قَلَدَهُ سَيْفًا** *he girt a sword upon him* — another person, §. 41), **تَكَبَّرَ** *to be proud* (§. 41 rem. *b.*), **تَكَنَّى** *to adopt a title or surname* (**كُنْيَةً**), **تَهَوَّدَ** *to become a Jew* (**يَهُودِيٌّ**), **تَمَجَّسَ** *to become a fire-worshipper* (**مَجْرِسِيٌّ**),

تَنْصَرَّ to become a Christian (نَصْرَانِيٌّ), تَنْبَأُ to give oneself out as a prophet (نَبِيٌّ; §. 41 rem. c.).

Rem. a. The subject of the fifth form is sometimes the direct object (accusative), sometimes the indirect object (dative) of the act; as تَعَرَّبَ to call oneself an Arab (أَعْرَابِيٌّ), تَبَنَّى to adopt as a son (ابْنٌ).

Rem. b. The idea of intensiveness may be traced even in cases where it seems, at first sight, to have wholly disappeared, leaving the fifth form apparently identical in meaning with the eighth. Thus تَفَرَّقَ and اِنْتَرَقَ النَّاسُ are both translated *the people dispersed*, but اِنْتَرَقَ expresses the mere separation, تَفَرَّقَ the separation into a great many groups or in various directions.

Rem. c. The idea of reflexiveness is sometimes not very prominent; e. g. تَتَبَعَ to pursue hotly, viz. for one's own advantage, in order to get possession of; تَطَلَّبَ to seek earnestly, viz. for one's own use or profit; تَعَرَّفَ to try to understand, lit. to try to gain knowledge for oneself.

48. Out of the original reflexive signification arises a second, which is much more common, namely the *effective*. It differs from the passive in this, — that the *passive* indicates that a person is the object or experiences the effect of the action of *another*; whereas the *effective* implies that an act is done to a person or a state produced in him, whether it be caused by *another* or by *himself*. E. g. عَلِمَ to know, عَلَّمَ to teach, تَعَلَّمَ to become learned, to learn, quite different from عَلِمَ (passive of عَلَّمَ) to be taught. We can say عَلِمَ وَلَمْ يَتَعَلَّمْ, he was taught (received instruction), but did

*not learn (become learned)\**). Again, *بَانَ* to be separate, distinct, clear; *بَيَّنَّ* to make clear, explain; *تَبَيَّنَ* to appear clear or certain.

General Rem. *تَفَعَّلَ* sometimes assumes the form *اِتَّفَعَّلَ* (§. 111), whence we see its identity with the Heb. *הִתְקַדְּשׁ* or *הִתְקַדְּשׁוּ* (ה for נ, as in §. 45 gen. rem.), and the Aram. *הִתְקַדְּשׁוּ*, *אִתְּמַבְּ*. See Gesenius' Heb. Gr. §. 53.

49. The *sixth* form (*تَفَاعَلَ*) is formed from the third (*فَاعَلَ*) likewise by prefixing the syllable *تَ*.

50. The idea of effort and attempt, which is transitive in the third form, becomes *reflexive* in the sixth; e. g. *قَرَأَمِي* to throw oneself down at full length, *تَمَارَوْتُ* to pretend to be dead, *تَعَامَى* to pretend to be blind. Further, the possible reciprocity of the third form becomes a *necessary reciprocity*, in as much as the sixth form includes the object of the third among the subjects that exercise an influence upon one another; e. g. *قَاتَلَهُ* he fought with him, *تَقَاتَلَا* the two fought with one another; *كَأَمَاهُ* the two spoke to him, *تَكَاثَمُوا* they (the three) conversed together.

Rem. As the reciprocal signification requires at least two subjects, the singular of the sixth form is in this case always collective; e. g. *تَسَامَعَ النَّاسُ* the people heard from one another.

\*) In German, *er ward gelehrt* (or *unterrichtet*), *ward aber nicht gelehrt* (or *unterrichtet*), *lernte nicht*, where the same words have both the passive and the effective meaning. Using a Scoticism, we might say: *he was learned (= taught), but did not learn*.

General Rem. **تَفَاعَلَ** sometimes assumes the form **اِنْتَفَاعَلَ** (§. 111), and is consequently identical with the Heb. תִּתְקַיֵּץ. Gesenius' Heb. Gr. §. 54, 1.

51. The *seventh* form (**اِنْتَفَعَلَ**) is formed from the first (**فَعَلَ**) by prefixing a **ن**, before which is added a prosthetic **ا** to facilitate the pronunciation (see §. 26).

Rem. For the cases in which this **ا** becomes **آ**, and why, see §. 18, §. 19, 3 and rem. *b*; and as to the orthography **ا** instead of **آ**, §. 19 rem. *c*.

52. The seventh form has also originally a *middle* or *reflexive* signification. It must be remarked, however, 1) that the reflexive pronoun contained in it is never the indirect object (dative), to which may be added another direct object (accusative), but always the direct object itself; and 2) that it never assumes the reciprocal signification. By these two points the seventh form is distinguished from the eighth, and approaches more nearly to a passive. At the same time, the *effective* signification is often developed in it out of the reflexive. E. g. **اِنشَقَّ** to open (of a flower), lit. to split itself; **اِنكسرَ** to break (intrans.), to be broken; **اِنقطعَ** to be cut off, to be ended, to end; **اِنكشفَ** to be uncovered, to be made manifest, to appear.

53. Sometimes the seventh form implies that a person allows an act to be done in reference to him, or an effect to be produced upon him; e. g. **اِنهزمَ** to let oneself be put to flight, to flee; **اِنقادَ** to let oneself be led, to be docile or submissive; **اِنخدعَ** to let oneself be deceived.

General Rem. **اِنْفَعَلَ** corresponds exactly to the Heb. **נִקְחַל** (for **נִקְחַל**, as in **נִקְחַב** for **נִקְחַב**, **נִקְחַ** for **נִקְחַ**, **נִקְחַב** for **נִקְחַב**), save that the Hebrew, instead of prefixing a prosthetic **ע** (or rather **ה**), has followed the same principle of formation as in **אִנְעַל**, **הִקְחַל**. The Arabic form appears in the Imperat. and Imperf.; **הִקְחַל** for **הִקְחַל** = **אִנְעַל**, and **יִקְחַל** for **יִקְחַל** = **יִנְעַל**. See Gesenius' Heb. Gr. §. 50.

54. The eighth form (**اِفْتَعَلَ**) is formed from the first (**فَعَلَ**) by inserting the syllable **ت** between the first and second radicals. The first radical in consequence loses its vowel, and it becomes necessary to prefix the prosthetic **ا** (§. 51 rem.).

Rem. **ت** ought properly to have been placed *before* the first radical, as in the fifth and sixth forms (see §. 57, gen. rem.). But in verbs beginning with a sibilant, it was inserted for the sake of euphony between the first and second radicals (see §§. 115, 116, 117, and compare Gesenius' Heb. Gr. §. 53, 2); and this was then done in all other cases, either for the same reason, or to introduce complete uniformity among the verbs of this form.

55. The eighth form is properly the *reflexive* or *middle voice* of the first. The reflex object is either 1) the direct object or accusative, as **فَرَّقَ** to divide, **اِفْتَرَقَ** to go asunder, to part; **عَرَضَ** to place (something) before one, **اِعْتَرَضَ** to put oneself in the way, to oppose; **صَرَبَ** to beat, **اِضْطَرَبَ** to move oneself to and fro, to be agitated (compare the French *battre* and *se débattre*); or 2) the indirect object or dative, implying *for oneself*, *for one's own advantage*, as **فَرَسَ** to tear a prey in pieces, **اِفْتَرَسَ** do.; **لَمَسَ** to touch, **اِلْتَمَسَ** to feel about for a thing, to seek for it.



56. Out of the reflexive arises the *reciprocal* signification, which is common to this form with the sixth; as *اِتْتَدَّ النَّاسُ* *the people fought with one another*, = *تَقَاتَدَ* *اِسْتَبَقَ*; *تَخَاصَمَ*; *اِخْتَصَمَ*; *النَّاسُ* *to try to outrun one another*, = *تَسَابَقَ*.

57. Occasionally the original reflexive meaning passes into the *passive*, especially in verbs which have not got the seventh form (see §. 113); as *اِيْتَفَكَ* *to be overturned* (from *أَفَكَ*), *اِرْتَدَعَ* *to be driven back*, *اِنْتَصَرَ* *to be helped (by God), to be victorious*; *اِمْتَلَأَ* *to be full*.

Rem. In not a few verbs the first and eighth forms agree, like the Greek active and middle voices, so closely in their signification, that they may be translated by the same word; e. g. *قَصَّ* and *اِقْتَصَى*, *to follow one's track, to relate*; *قَفَا* and *اِقْتَفَى*, *to follow*.

General Rem. *اِفْتَعَلَ* has been explained in §. 54 rem. as a variety of *تَفَعَّلَ* or *اِنْفَعَلَ*, and hence it corresponds to the passive of the first form in Aramaic, viz. *ܐܢܬܥܠܐ* or *ܐܢܬܥܝܠܐ*, *ܐܢܬܥܡܐ*. See Cowper's Syr. Gr. §. 92. In Hebrew we may perhaps reckon as an example *תִּתְּחַדּ* *to contend or vie with*, = *ܐܢܬܥܡܐ*.

58. The *ninth* form (*اِفْعَلَّ*) is formed from the first (*فَعَلَ*) by doubling the third radical; the *eleventh* (*اِنْفَعَلَّ*), from the ninth by lengthening the fêtha of the second syllable.

Rem. As the third radical, when doubled, draws the accent upon the penult, the first radical, being more rapidly pronounced, loses its vowel, and therefore requires the prosthetic *!* (see §. 51 rem.).

59. Neither of these forms is very common, and the eleventh is the rarer of the two. They serve to express

*colours* and *defects*, these being qualities that cling very firmly to persons and things; and hence the doubling of the third radical, to indicate that the proper signification of both is the *intensive*. The eleventh indicates a *higher degree* of the quality than the ninth, and this is expressed by the lengthening of the vowel in the second syllable. E. g. *إِصْفَرَّ* to be yellow, *إِصْفَارَ* to be bright yellow; *إِسْوَدَّ* to be black, *إِسْوَادَ* to be jet black; *إِبْيَضَّ* to be white, *إِبْيَاضَ* to be pure white; *إِيرَأَى* (from *وَرَقَ*) to become purple (of a grape); *إِعْرَجَ* to be crooked, *إِعْوَجَ* to be very crooked; *إِجْجَمَ* and *إِجْجَمَ* to be wrymouthed or wrynecked; *إِحْرَجَ* to squint; *إِزْوَرَّ* and *إِزْوَارَ* to turn away or retire from.

60. The *tenth* form (*اسْتَفْعَلَ*) is formed by prefixing the letters *ست* to the first (*فَعَلَ*). The prosthetic *!* is necessary, according to §. 26 (compare §. 51 rem.), and the fetha of the first radical is thrown back upon the *ت* of *است*.

61. The *tenth* form converts the *factitive* signification of the *fourth* into the *reflexive* or *middle*. E. g. *أَسْلَمَ* to give up, deliver over, *اسْتَسْلَمَ* to give oneself up; *أَوْحَشَ* to grieve or distress, *اسْتَوْحَشَ* to be grieved or sorry; *أَعَدَّ* to make ready, prepare, equip, *اسْتَعَدَّ* to get oneself ready, to be ready; *أَخْلَصَ* to yield up (something) wholly, *اسْتَخْلَصَ* to claim (something) for oneself, to take entire possession (of it); *أَحْيَا* to bring to life, to preserve alive, *اسْتَحْيَا* to preserve alive for one's own advantage.

62. The tenth form often indicates that a person thinks that a certain thing possesses, in reference to himself or for his benefit, the quality expressed by the first form. E. g. حَلَّ *to be lawful*, اسْتَحَلَّ *he thought that it was lawful* (for himself to do); وَجَبَ *to be necessary*, اسْتَوْجَبَ *he thought it was necessary* (for him).

Rem. In this case the factitive is combined with the middle sense; for as the fourth form (like the second) is frequently not strictly factitive, but estimative or declarative (§. 41 rem. b), so also the tenth. Hence اسْتَوْجَبَ literally means *to make something necessary for oneself, to think it so or say it is so*; but اَوْجَبَ *to make it necessary for others, to think or say that it is so*.

63. The tenth form likewise often expresses the *taking, seeking, asking for, or demanding*, what is meant by the first. E. g. عَفَرَ *to pardon*, اسْتَغْفَرَ *to ask pardon*; سَقَى *to give one to drink*, اسْتَسْقَى *to ask for something to drink*; أَذِنَ *to permit*, اسْتَأْذَنَ *to ask permission*; غَاتَ *to help*, اسْتَعَاثَ *to call for help*.

Rem. This signification is also a combination of the factitive and middle: *to procure a drink, permission, &c., for oneself*.

64. In many verbs the tenth form has apparently a *neuter* sense, but in such cases a more minute examination shows that it was, at least originally, reflexive. E. g. اسْتَقَامَ *to stand upright, lit. to hold oneself upright*; اسْتَكَانَ *to be humble, lit. to make oneself humble, to conduct oneself humbly*; اسْتَحَقَّ *to be worthy of, to deserve, lit. to cause something to be due to oneself as a right or desert* (حَقٌّ).

65. The tenth form is frequently *denominative*, in which case it unites the factitive and reflexive or middle senses. E. g. *اِسْتَوَى* to make oneself master (وَلِيًّا) of a thing, to take possession of it; *اِسْتَوَزَرَ* to elect a person as vizir (وَزِيرًا); *اِسْتَخْلَفَ* to appoint a person as deputy, successor, or caliph (خَلِيفَةً).

General Rem. The tenth form is properly the reflexive of a form *سَفَعَلَ*, which is not in use, corresponding to the Aram. *ܣܦܥܠܐ*, *ܣܦܥܠܐ*, and its passive *ܣܦܥܠܐ*, *ܣܦܥܠܐ*, which stand in exactly the same relation to one another as the Arabic first and eighth. See Cowper's Syr. Gr. §. 95. Perhaps *سَلَقَى*, to throw down flat on the back, may be regarded as a trace of the form *سَفَعَلَ*, since it is nearly identical in meaning with *اَلْقَى* (IV. of *لَقِيَ*). If so, *سَلَقَى*, which has the same signification, must be a later trilateral formation.

66. Of the remaining forms of the trilateral verb it may be sufficient to give a few examples, so as to exhibit their mode of formation. — XII. *اِحْدَوْدَبَ* to be arched or curved (*حَدَبَ* do.), *اِحْلَوْلَكَ* to be jet black (*حَلَكَ* do.), *اِحْلَوَى* to be sweet (*حَلَى* do.), *اِعْرَوَزَى* to ride on a horse without a saddle (*عَرَى* to be naked), *اِعْصَوْصَبَ* to be gathered together (*عَصَبَ* to bind). — XIII. *اِخْرَوَطَ* to last long, to go quickly (rad. *خَرَطَ*), *اِجْلَوَدَ* do. (rad. *جَلَدَ*), *اِغْلَوَدَ* to be heavy (*عَلَدَ* to be hard), *اِعْلَوَطَ* to mount a camel, to cling or adhere to firmly (rad. *عَلَطَ*). — XIV. *اِعْلَنَكَدَ* to be long and thick (of the hair, rad. *عَلَكَ*),

إِعْفَنْجَمَ *to go quickly* (rad. عَفَجَ). — XV. اِعْلَنْدَى *to be stout and strong* (عَلَدَ *to be hard*).

## 2. The Quadriliteral Verb and its Forms.

67. Quadriliteral verbs are formed in the following ways.

a) A biliteral root, expressing a sound or movement, is repeated, to indicate the repetition of that sound or movement. E. g. بَابًا *to say baba (papa)*, غَرَّغَرَ *to gargle*, وَسَّوَسَ *to whisper*, زَلَزَلَ *to shake*, دَمَدَمَ *to make smooth or level, to crush or destroy*.

b) A fourth letter, generally a liquid or sibilant, is prefixed or affixed to, or inserted in the middle of a trilateral verbal form. E. g. تَشْتَعَلُ *to be scattered*, = زَحَلَفَ *to roll*, connected with زَحَفَ *to advance slowly*; تَرْحُولُ *to retire*, = زَحَلَ; اِثْبَجَرَ *to retire or desist*, apparently from بَجَرَ; اِطْمَأَنَّ *to be quiet, at rest*.

c) They are denominatives from nouns of more than three letters, some of them foreign words. E. g. تَمَذَّهَبَ *to follow a sect* (مَذْهَبٌ); تَمَنَطَّقَ *to put on a girdle* (مِنْطَقَةٌ); تَسَرَّوَلَ *to put on long trousers or drawers* (سَرَاوِيلُ, from the Persian شَلَوَارُ); تَلَمَذَ *to become a pupil or disciple* (تَلْمِيزٌ, Heb. תַּלְמִיד); تَقَلَّسَفَ *to philosophize* (from فَيْلَسُوفٌ, φιλόσοφος).

d) They are combinations of the most prominent syllables or letters in certain very common formulas. E. g.

قَذَلَ to cast up an account, saying قَذَلِكْ this is it then, this is the sum; بَسَمَ to say بِسْمِ اللَّهِ (in the name of God!); حَمَدَ to say اَلْحَمْدُ لِلَّهِ (praise be to God!); لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ حَوْلَقَ (there is no power and no strength save in God).

68. The derived forms of the quadriliteral verb are three in number.

I. فَعَّلَ

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II. تَفَعَّلَ      III. اِفْعَلَلَ      IV. اِفْعَلَّ

69. The *first* form of the quadrilaterals corresponds in formation and conjugation to the *second* form of the trilaterals, and is both transitive and intransitive in signification. E. g. شَدَلَ to gather dates, also to be active or nimble; دَخَرَ to roll; شَخَرَ to be proud.

70. The *second* form agrees in formation and signification with the *fifth* of the trilateral verb. E. g. تَسَلَّطَ to make oneself sultan (سُلْطَانٌ), to act as if one were sultan, to lord it over another; تَسَكَّنَ to become poor (مَسْكِينٌ).

71. The *third* form of the quadriliteral verb corresponds to the *seventh* of the trilateral, with this difference, that the characteristic ن is not prefixed, but inserted between the second and third radicals. Its signification is intransitive. E. g. اِئْتَجَرَ to flow, اِسْلَنَقَى to lie on one's back.

72. The *fourth* form of the quadriliterals, which answers to the *ninth* of the trilaterals, is intransitive, and expresses an extensively or intensively high degree of an intransitive act, state, or quality. E. g. *اَشْمَأَزَ* and *اَفْشَعَرَ* to shudder with horror; *اِحْرَأَلَ* to rise high; *اَشْرَأَبَ* to raise the head and stretch out the neck; *اِطْمَأَنَّ* to be at rest (from *طَبَأَنَّ* to lean back); *اِضْمَأَلَّ* to be very hard.

### 3. The Voices.

73. All the verbal forms, both primitive and derivative, with the exception of the ninth and eleventh, have two voices, the *active* and the *passive*. The subject of the former is always an agent (person or thing), whose act may affect an object, or not; the subject of the latter is either the object of the former (personal passive), or the abstract idea of the act (impersonal passive).

74. The passive is especially used in four cases; namely 1) when God, or some higher being, is indicated as the author of the act; 2) when the author is unknown, or at least not known for certain; 3) when the speaker or writer does not wish to name him; 4) when the attention of the hearer or reader is directed more to the person affected by the act (*patiens*, the patient), than to the doer of it (*agens*, the agent).

75. Verbs that express a state or condition (such as *مَرَضَ* to be sick, *نَامَ* to sleep), are active intransitive; that is to say, they signify an act which is, by its very nature, confined to the person of the subject, and cannot pass to

another individual as its object. Hence they are aptly called *neuter* verbs, since they are neither really active nor really passive, but something between the two. The Arab grammarians cannot class them otherwise than among the active verbs, and they therefore distinguish *الْأَفْعَالُ الْمُتَعَدِّيَّةُ*, *transitive verbs*, from *الْأَفْعَالُ غَيْرُ الْمُتَعَدِّيَّةِ*, *the intransitive*, or *الْأَفْعَالُ اللَّازِمَةُ*, *those that are confined to the subject*.

76. The idea of the passive voice must not be thought to be absolutely identical with that of the fifth, seventh, and eighth forms. These are, strictly speaking, *effective* (see §. 48), whilst the other is *purely passive*.

#### 4. The States (Tenses) of the Verb.

77. The temporal forms of the Arabic verb are but *two* in number, the one expressing a *finished* act (the *Perfect*), the other an *unfinished* act (the *Imperfect*).

Rem. *a*. We have discarded the names *Preterite* and *Future*, by which these forms are still often designated (especially in our Hebrew and Syriac grammars), because they do not accurately correspond to the ideas inherent in them. See Gesenius' Heb. Gr. §. 47, note ..

Rem. *b*. On the forms of these tenses see §. 91 and foll. The Syntax will give more precise information as to their meaning and use.

#### 5. The Moods.

78. The Arabic verb has *five* moods; namely, the Indicative, Subjunctive, Jussive or Conditional, Imperative, and Energetic.



79. Of these moods the first is common to the perfect and imperfect states; the second and third are restricted to the imperfect; the fourth, or imperative, is expressed by a special form; and the fifth can be derived not only from the imperfect, but also from the imperative.

Rem. On the forms of the moods see §. 91 and foll. The Syntax treats of their significations and use.

80. Instead of the Infinitive, the Arabs use *nouns expressing the action or quality* (nomina verbi). In place of participles, they have two *verbal adjectives*, the one denoting the *agent* (nomen agentis, active participle), and the other the *patient* (nomen patientis, passive participle). The abstract nouns above mentioned are commonly called *nomina actionis*.

## 6. The Numbers, Persons, and Genders.

81. There are three numbers, the *Singular*, *Dual*, and *Plural*; and likewise three persons, the *speaker* (first person), the individual *spoken to* (second person), and the individual *spoken of* (third person). The genders are two, namely the *masculine* and the *feminine*; but they are not distinguished from one another in some of the persons (1. pers. sing., 2. pers. dual, and 1. pers. plur.).

## • B. The Strong Verb (Verbum Firmum).

82. Verbs are divided into *strong* (verba firma) and *weak* (verba infirma). The verba mediae radicalis geminatae (y'y) are included in the former class.

83. Strong verbs are those of which all the radical letters are *strong*, and consequently neither undergo any change, nor are rejected in any of the inflexions, but are retained throughout.

Rem. The *weak* letters are  $\text{أ}$ ,  $\text{و}$ , and  $\text{ي}$ .

1. The Active Voice of the First Form in the Strong Verb. — Tab. I.)\*

a. The Inflexion by Persons.

84. The numbers, persons, and genders of the verb are expressed by means of personal pronouns, annexed to the various moods and tenses.

85. The personal pronouns are either *separate*, standing by themselves, or *connected*, that is *prefixed* or *suffixed*. The separate pronouns have longer, the connected, shorter forms.

86. The *suffixed* pronouns are partly *verbal*, partly *nominal* suffixes.

87. The *verbal* suffixes express partly the *nominative*, partly the *accusative*. The former are much more closely united with the verb than the latter.

88. The connected pronouns, which express the *nominative* to the verb, are also in part *prefixes*.

Rem. On the verbal suffixes, which express the *accusative*, see §. 185; and on the *nominal* suffixes, §. 317.

89. The following tables give a general view of the *separate* personal pronouns, and of those pronominal prefixes and suffixes which express the *nominative* to the verb.

\*) The *nomina verbi*, *agentis*, and *patientis*, are given along with the strictly verbal forms in all the Tables.

## 1. Separate Pronouns.

*Singular.*

| Masc.                     | Common.         | Fem.                |
|---------------------------|-----------------|---------------------|
| 3. p. هُوَ <i>he.</i>     | ...             | هِيَ <i>she.</i>    |
| 2. p. أَنْتَ <i>thou.</i> | ...             | أَنْتِ <i>thou.</i> |
| 1. p. ...                 | أَنَا <i>I.</i> | ...                 |

*Dual.*

|           |                           |     |
|-----------|---------------------------|-----|
| 3. p. ... | هُمَا <i>they two.</i>    | ... |
| 2. p. ... | أَنْتُمَا <i>you two.</i> | ... |
| 1. p. ... | ...                       | ... |

*Plural.*

|                            |                   |                       |
|----------------------------|-------------------|-----------------------|
| 3. p. هُمْ <i>they.</i>    | ...               | هُنَّ <i>they.</i>    |
| 2. p. أَنْتُمْ <i>you.</i> | ...               | أَنْتُنَّ <i>you.</i> |
| 1. p. ...                  | نَحْنُ <i>we.</i> | ...                   |

Rem. *a.* When هُوَ and هِيَ are preceded by the conjunctions وَ and فَ, and, the vowel of the *h* may either be dropped or retained; as وَهُوَ or وَهُو, فَهِيَ or فَهَي.

Rem. *b.* The second syllable of أَنَا is often regarded as short by the poets (◡ ◡); compare the Aethiopic form አኦ: *ānā*.

Rem. *c.* Older forms of هُمْ and أَنْتُمْ are هُم and أَنْتُم, used in poetry, and also in the *wast* (§. 20, 4).

General Rem. For the corresponding Hebrew and Aramaic forms, see Gesenius' Heb. Gr. §. 32, and Cowper's Syr. Gr. §. 63.

## 2. Suffixed Pronouns, expressing the Nominative.

| <i>Singular.</i>       |                     |                  |
|------------------------|---------------------|------------------|
| Masc.                  | Common.             | Fem.             |
| 3. p. ...              | ...                 | تَ she.          |
| 2. p. تَ thou.         | ...                 | تَ (تَينَ) thou. |
| 1. p. ...              | أَ I.               | ...              |
| <i>Dual.</i>           |                     |                  |
| 3. p. اَ (اَينَ) they  | ...                 | اَ (اَينَ) they  |
| they two.              |                     | two.             |
| 2. p. ...              | اَ (اَينَ) you two. | ...              |
| 1. p. ...              | ...                 | ...              |
| <i>Plural.</i>         |                     |                  |
| 3. p. اَ (اَونَ) they. | ...                 | اَ they.         |
| 2. p. اَ (اَونَ) you.  | ...                 | اَ (اَونَ) you.  |
| 1. p. ...              | اَ we.              | ...              |

\* Rem. The forms within brackets are those of the Imperfect and Imperative; the others those of the Perfect. — For the corresponding Hebrew and Syriac forms, see Gesenius' Heb. Gr. §. 40. 2, and Cowper's Syr. Gr. §§. 86—89.

## 3. Prefixed Pronouns.

| <i>Singular.</i> |          |         |
|------------------|----------|---------|
| Masc.            | Common.  | Fem.    |
| 3. p. هَ he.     | ...      | هَ she. |
| 2. p. ...        | تَ thou. | ...     |
| 1. p. ...        | أَ I.    | ...     |

*Dual.*

|       | Masc.               | Common.            | Fem.                |
|-------|---------------------|--------------------|---------------------|
| 3. p. | يَ <i>they two.</i> | ...                | تَ <i>they two.</i> |
| 2. p. | ...                 | تَ <i>you two.</i> | ...                 |
| 1. p. | ...                 | ...                | ...                 |

*Plural.*

|       |     |                 |     |
|-------|-----|-----------------|-----|
| 3. p. | ... | يَ <i>they.</i> | ... |
| 2. p. | ... | تَ <i>you.</i>  | ... |
| 1. p. | ... | نَ <i>we.</i>   | ... |

Rem. These forms are restricted to the Imperfect. — For the corresponding ones in Hebrew and Syriac, see Gesenius' Heb. Gr. §. 40. 2, and Cowper's Syr. Gr. §§. 87, 88.

90. Of the two fethas with which the first and third radicals of a verb are always pronounced (حَسَنَ, فَرَحَ, قَتَلَ), the former is rejected after prefixed pronouns, as يَقْتُلُ, تَقْتُلُ; the latter before suffixed pronouns beginning with a consonant, as قَتَلْتُ, قَتَلْنَا. When the suffix begins with a vowel, that vowel takes the place of the fetha, as قَتَلْتُ, قَتَلُوا.

Rem. a. When the third radical is ت, it unites in pronunciation with the ت in some of the suffixes. In such cases only one ت is written, and the union of the two is denoted by the té'sûid. Thus from قَامَتْ, *to stand firm*, we get قَامَتْ, قَامَتْ, قَامَتْ, for قَامَتْ, قَامَتْ, قَامَتْ.

Rem. b. When the third radical is one of the letters ذ, د, ث, ظ, ط, ض, it unites in pronunciation with the ت of the suffixes, so as to form a double ت, but is nevertheless retained in writing.

To indicate the assimilation, the **ט** takes *tésdíd*, and the *gézma*, with which the third radical ought properly to be marked, is omitted. Thus, **עֲבַדְתָּ** for **עֲבַדְתָּ** *I have served*, **רָבַטְתָּ** for **רָבַטְתָּ** *thou hast bound*, **אָחַדְתָּ** for **אָחַדְתָּ** *you have taken*. On this assimilation, and that mentioned in rem. a, see, however, §. 14, 3.

Rem. c. When the third radical is **נ**, it unites with the **נ** of the suffixes into a single **נ** with *tésdíd*; as **אָמְנָן** *they (women) believed*, **אָמְנָא** *we believed*, for **אָמְנָן** and **אָמְנָא**.

General Remarks on the Inflection of the Perfect and Imperfect Indicative in Hebrew and Aramaic as compared with Arabic. — a) *The Perfect*. The 3. pers. sing. masc., which is destitute in Arabic and Aethiopic of any inflexional adjunct, has lost in Hebrew the vowel of the final radical; **קָטַל** instead of **קָטַל**. It reappears, however, when the verb is combined with accusative suffixes; as **קָטַלְנִי** *k'ṭālā-nī*, **קָטַלְהוּ** *k'ṭālā-hū*, **קָטַלְהֶם** *k'ṭālā-hēm*, which are in Arabic *katala-nī*, *katala-hu*, *katala-ka*. The corresponding Aramaic forms are even more contracted; e. g. **קָטַלְנִי**, with suffixes **קָטַלְנִי**, **קָטַלְהוּ**. — The 3. pers. sing. fem. **קָטַלָּהּ** was originally **קָטַלְתָּ**, as is proved by the following considerations: 1) the Arabic and Aethiopic have both **قَتَلَتْ**, and the Aramaic **קָטַלְתָּ**; 2) with accusative suffixes it takes the form **קָטַלְתָּהּ**, as **קָטַלְתָּהּ** *k'ṭālāth-hū*, **קָטַלְתָּהֶם** *k'ṭālāthām*; 3) in verbs **לָהּ** it has the form **לָהּ**, with double suffix, instead of the more ancient **לָהּ** (contracted for **לָהּ**), Arab. **جَلَّتْ**, Levit. XXV. 21, XXVI. 34; 4) the form **קָטַלְתָּ** actually occurs once in the Bible, viz. **קָטַלְתָּ**, Deut. XXXII. 36. — The 2. pers. sing. masc. is identical in Heb. and Arab., **قَتَلْتَ**, **קָטַלְתָּ**; in Aram. it loses the final vowel, **קָטַלְתָּ**. The Aethiopic differs from the Arab. in having *k* as the characteristic letter of the suffix, instead of *t*, in this and the analogous forms of the sing. and plur.; *katalka*, etc. Compare

أَنْتِ *thou* (in which, as well as in أَنْتَ, *an* seems to be merely a demonstrative base) with تِ *thee*. — The 2. pers. sing. fem. קַטַּלְתְּ was originally קַטַּלְתִּי, = Arab. كَتَلْتِ, Aeth. *katalṭi*, for, with an accusative suffix, it becomes קַטַּלְתִּי הוּא *k'ṭalṭi-hū*. This form is even sometimes found separately in the *k'ṭibh*, e. g. Jerem. XXXI. 21. In Chaldee it is קַטַּלְתְּ, but the final י is written in Syriac, though not pronounced, מְכַדְּ. — In the 1. pers. sing. the Heb. has preserved a purer form than the Arabic and Aeth. The transition from the original clear *i* of קַטַּלְתִּי to the dull *u* of קַטַּלְתִּי, Aeth. *katalṭū*, may perhaps be traced in the rare form קַטַּלְתְּ (k'ṭal-t'), e. g. Ps. CXL. 12, unless this be merely an example of *scriptio defectiva*, קַטַּלְתְּ for קַטַּלְתִּי. The Aram. has entirely lost the final vowel, קַטַּלְתְּ, מְכַדְּ. — The 3. pers. plur. masc. seems to have ended originally in *ūna* (as in the Imperf. and the plur. of nouns), and this termination has been preserved almost intact in the rare Heb. form קַטַּלְתֶּם, Aram. קַטַּלְתֶּם, מְכַדְּ. Usually, however, the *n* has been dropped, and hence we get Heb. קַטַּלְתֶּם, Arab. and Aeth. كَتَلُوا, and Chald. קַטַּלְתֶּם. The Syr. goes a step farther, and drops the *u* in pronunciation, though not in writing, — מְכַדְּ. — The original termination of the 3. pers. plur. fem. seems to have been *āna*, whence the less frequent Aram. forms קַטַּלְתֶּנָּה, מְכַדְּ; more commonly, with rejection of the final *n*, קַטַּלְתֶּנָּה, מְכַדְּ. The Aeth. form is identical with the Chald., viz. *katalā*; the Arabic, on the other hand, contracted the primitive *katalāna* into كَتَلْنَ *katalna*. In Heb. the fem. is wanting. — The Arabic and Aeth. have, as usual, preserved the 2. pers. plur. masc. in its oldest shape, viz. Arab. كَتَلْتُمْ, Aeth. *katalṭemū*. Generally, however, the Arab. rejects the final vowel, leaving كَتَلْتُمْ = Heb. קַטַּלְתֶּם (— for *ū*, as in קַטַּלְתֶּם = أَنْتُمْ, — קַטַּלְתֶּם = أَنْتֶם, etc.), Aram. קַטַּלְתֶּם (with י for *ē*, as in קַטַּלְתֶּם = קַטַּלְתֶּם). The Heb. form becomes with accusative suffixes קַטַּלְתֶּם הוּא = modern Arab.

قَتَلْتُمْ. — The 2. pers. plur. fem. maintains its full form in the Arab. قَتَلْتُمْ, with which the Aeth. *katalkēn*, Heb. קָטַלְתֶּם, and Aram. קַטַּלְתֶּם, مَكْتَمْ, are identical, the doubling of the final letter being no longer audible because of the loss of its accompanying vowel. In Amos IV. 3 there occurs the fuller form הִשְׁחַדְתֶּם (where הִשְׁחַדְתֶּם would be more correct, as also in הִשְׁחַדְתֶּם, instead of הִשְׁחַדְתֶּם). — In the 1. pers. plur. the Heb. differs slightly in the suffix from the rest of the dialects, but in other respects the forms are identical; viz. Heb. קָטַלְנוּ, Arab. and Aeth. قَتَلْنَا, Aram. קַטַּלְנָא, مَكْنِ. — The *Dual* number is peculiar to the Arabic, and has fallen into disuse in its modern dialects, as it had done long before in the other Shemitic languages. — b) *The Imperfect*. In the 3. pers. sing. mase. the Heb. יִקְטֹל and Chald. יִקְטֹל stand for יִקְטֹל, Arab. يَكْتُل. The *a* still appears in Heb. in verbs קָטַל and קָטַל, as יִקְטֹל and יִקְטֹל for יִקְטֹל. Many, however, even of the ancient Arabs pronounced the prefix with *kēsr* instead of *fēth*, and in modern Arabic the word is sounded nearly as *iktul* or *iktol*. The Syriac has a preformative *n*, نَمَكْتֵ, the origin of which it is very difficult to account for. The final vowel of the Arabic has been lost in the other dialects, just as in the Perf., but traces of it reappear in connection with accusative suffixes; e. g. in Heb. יִקְטֹלְנִי *yiktōlē-nī*, יִקְטֹלְכֶם *yiktōlē-khā*. — In the 2. pers. sing. fem. the Arabic has تَقْتُلِينَ, to which exactly corresponds the Heb. and Aram. תִּקְטְלִי. The Heb., however, more commonly uses the shorter תִּקְטְלִי. It is not unlikely that this last was the original form, and that those with final *n* arose from an inaccurate assimilation to the plural. — The 3. pers. plur. mase. was originally, as in Arabic, يَكْتُلُونَ, to which correspond the Heb. and Chald. יִקְטֹלוּ (Syr. نَمَكْتֵ), and the shorter Heb. form יִקְטֹלוּ. — Of the 3. pers. plur. fem. the most ancient form appears to have been *yaktulāna*, which is preserved in the Chald. יִקְטֹלְנָא (Syr. نَمَكْتֵ). The Arabic and Heb. shortened



it, just as in the Perf., into יִקְטֹלֶנָּה, יִקְטֹלְנָה (Gen. XXX. 38, 1. Sam. VI. 12, Dan. VIII. 22).\*) — The other persons do not seem to require any additional remarks, so that we may bring this note to a close by noticing that in the Hebrew *pausal* forms, and occasionally in others, both in the Perf. and Imperf., we find full vowels, exactly corresponding to those of the Arabic, in place of the common *Sh'vâ*. Examples are: *Perf.* 3. pers. sing. fem. קָטְלָהּ, חָסְיָהּ, דָּבְקָהּ; 3. pers. plur. masc. קָטְלוּ, חָסְיוּ, דָּבְקוּ; *Imperf.* 3. pers. sing. fem. קֹטְלֶיהָ; 2. pers. sing. fem. תִּקְטְלִי; 3. pers. plur. masc. יִקְטְלוּ, יִחַסְיוּ, יִדְבְּקוּ. — As the modern Arabic forms much resemble those of the Hebrew, especially in the Imperf., we give them here for the purpose of comparison.

Perfect  
*Singular.*

|          | Masc.    | Common.  | Fem.      |
|----------|----------|----------|-----------|
| 3. pers. | كَتَبَ   | ...      | كَتَبَتْ  |
| 2. pers. | كَتَبْتَ | ...      | كَتَبْتِي |
| 1. pers. | ...      | كَتَبْتُ | ...       |

*Plural.*

|          |     |            |     |
|----------|-----|------------|-----|
| 3. pers. | ... | كَتَبُوا   | ... |
| 2. pers. | ... | كَتَبْتُمْ | ... |
| 1. pers. | ... | كَتَبْنَا  | ... |

\*) The use of תִּקְטְלֶנָּה, which is properly the 2. pers. plur. fem., for יִקְטֹלֶנָּה, is merely an inaccuracy which has gradually crept into the usage of the language.

| Imperfect.<br>Singular.            |                              |                            |
|------------------------------------|------------------------------|----------------------------|
| Masc.                              | Common.                      | Fem.                       |
| 3. pers. يَكْتُبُ ( <i>iktub</i> ) | ...                          | تَكْتُبُ ( <i>tëktub</i> ) |
| 2. pers. تَكْتُبُ                  |                              | تَكْتُبِي                  |
| 1. pers. ...                       | أَكْتُبُ                     | ...                        |
| Plural.                            |                              |                            |
| 3. pers. ...                       | يَكْتُبُوا ( <i>iktubū</i> ) | ...                        |
| 2. pers. ...                       | تَكْتُبُوا                   | ...                        |
| 1. pers. ...                       | نَكْتُبُ                     | ...                        |

## 6. Forms of the Tenses and Moods.

91. When the second radical of the Perfect has *fëtha*, it may take either *damma* or *kësra* in the Imperfect; as كَتَبَ *to write*, يَكْتُبُ; جَلَسَ *to sit down*, يَجْلِسُ. Many verbs admit of both forms; as عَطَسَ *to sneeze*, يَعْطُسُ and يَعْطُسُ.

Rem. Verbs, of which the second or third radical is a guttural letter, are an exception to the rule, for they commonly retain in the Imperfect the *fëtha* of the Perfect; as قَطَعَ *to cut*, يَقْطَعُ; لَحَظَ *to look at*, يَلْحَظُ; سَأَلَ *to ask*, يَسْأَلُ; بَرَأَ *to create*, يَبْرَأُ; طَرَحَ *to throw*, يَطْرَحُ. Not a few, however, conform to the rule; as شَعَرَ *to notice, observe, know*, يَشْعُرُ; رَعَى *to say*, يَرْعَى; طَلَعَ *to ascend*, يَطْلُعُ; بَلَغَ *to attain to, reach*, يَبْلُغُ; رَجَعَ *to return*, يَرْجِعُ; نَزَعَ *to draw or pull away*, يَنْزِعُ.

This is particularly the case when the second radical is *خ* or *ع*. Some verbs have two forms; as *نَكَحَ* to marry, *يَنْكِحُ*; *نَطَمَ* to butt, *يَنْطِمُ*; *فَرَغَ* to be at leisure, to have done with, *يَفْرُغُ*; and even three, as *نَحَتَ* to cut or hew, *يَنْحِتُ*.

92. When the second radical of the Perf. has *késra*, the Imperf. takes *fetha*; as *عَلِمَ* to know, *يَعْلَمُ*; *حَزِنَ* to be sorrowful, *يَحْزَنُ*; *مَرَضَ* to be sick, *يَمْرُضُ*.

Rem. Very few verbs retain in the Imperf. the *késra* of the Perf., as *حَسِبَ* to think, *يَحْسِبُ*. See §. 142 rem.

93. When the second radical of the Perf. has *damma*, that vowel is retained in the Imperf.; as *حَسَنَ* to be beautiful, *يَحْسُنُ*.

General Rem. With the above forms compare the Heb. *יָדַעַב*, *יִדְבֵּב*, *יִשְׁלַח*. In Hebrew, however, verbs in *o* take *a* in the Imperf., as *יִשְׁלַחַ*, *יִקְבֹּץ*.

94. The difference between the Perf. and Imperf. in regard to their inflexion is, that the marks of the numbers, genders, and persons, are only *suffixed* to the Perf.; whereas they are both *suffixed* and *prefixed* to the Imperf., more generally the latter.

Rem. *a*. In the Perf. the *act* is placed conspicuously in the foreground, because completed; in the Imperf. the *agent*, because still occupied in the act. If we look upon the root *قتل* as primarily conveying the abstract idea of „killing“, we may regard *قَتَلْتُ* as meaning „killing-of-me“ (i. e. done by me), „my killing“, = „I have killed“; and *أَقْتُلُ* as meaning „I-killing“, = „I am killing“.

Rem. *b*. In the Imperf. the pronominal *prefixes* mark the state or tense, and to some extent the gender; whilst the *suffixes* serve

solely to indicate the gender. Thus, the 2. pers. sing. mase. **تَكْتُبُ** is sufficiently distinguished from the 3. pers. sing. mase. **يَكْتُبُ** by the form of the temporal prefix; but to distinguish the 2. pers. sing. mase. from its fem., a suffix is necessary, and accordingly we get mase. **تَكْتُبُ**, fem. **تَكْتُبِينَ**.

95. The *Indicative* of the Imperf. is distinguished by the third radical having *ḍamma*, the *Subjunctive* by its having *fetha*; as Indic. **يَكْتُبُ**, Subj. **يَكْتُبَ**. The *Jussive* is denoted by the *absence* of any vowel with the third radical, as **يَكْتُبْ**; whence it is sometimes called the apocopated Imperfect.

Rem. *a*. The *ḍamma* and *fetha* of the Indic. and Subjunct. Imperf. in the verb, correspond to the *ḍamma* and *fetha* of the Nom. and Accus. in the noun (see §. 308); for the Imperf. is closely akin to the noun, and its government in the Subjunct. falls under the same category with the government of the noun in the Accus. Hence the technical name of the Imperf., **أَلْمُضَارِعُ**, because it *resembles* the noun.

Rem. *b*. The peculiar meaning of the Jussive has brought along with it the rejection of the final vowel, which seems originally to have been *i*. At least the poets make occasional use of the form **يَقْتُلِ** in rhyme.

Rem. *c*. In Hebrew, as in modern Arabic, the shorter forms of the Jussive have almost entirely supplanted the longer ones of the Indicative and Subjunctive (see §. 90, gen. rem.). It is only in a few cases that the Jussive can be distinguished from the Indic., as for example in the Hif'il (**يَكْتُبُ**, **يَكْتُبِل**), and in verbs **عَو** (يَكُم, **يَكُم**) or **لِا** (يَنْلِه, **يَنْل**; **يَنْلِه**, **يَنْل**; etc.). See Gesenius' Hebr. Gram. §. 48, 4.

96. The forms of the Indicative, which end in  $\text{ن}$  and  $\text{نَ}$  reject these syllables in the Subjunctive and Jussive, because the genders, numbers, and persons are distinctly indicated even after their omission. The 2. and 3. pers. plur. fem. are exceptions, for in them  $\text{نَ}$  is retained, because it is absolutely necessary in order to mark the gender. Compare  $\text{يَكْتُبْنَ}$ ,  $\text{يَكْتُبُوا}$ , with  $\text{كُتِبَا}$ ;  $\text{يَكْتُبَانِ}$ ,  $\text{يَكْتُبَا}$ , with  $\text{كُتِبَا}$ ; and  $\text{تَكْتُبِينَ}$ ,  $\text{تَكْتُبِي}$ , with  $\text{كُتِبِي}$ .

97. The *Energetic* is formed by adding the termination  $\text{نَ}$  or  $\text{نِ}$  to the Jussive. If the Jussive ends in  $\text{ي}$  or  $\text{ا}$ , the fêthā of  $\text{نَ}$  or  $\text{نِ}$  is elided, and the long vowel of the verbal form shortened, because it is in a shut syllable. So  $\text{يَكْتُبْنِ}$ ,  $\text{يَكْتُبْنِ}$ , from  $\text{تَكْتُبِي}$ ;  $\text{يَكْتُبْنِ}$ ,  $\text{يَكْتُبْنِ}$ , from  $\text{يَكْتُبَا}$ ; etc. In the dual, the first fêthā of  $\text{نَ}$  is absorbed by the  $\text{ا}$  of the termination, and the second weakened into a kèsra through the influence of the same long vowel. Hence  $\text{يَكْتُبَانِ}$ ,  $\text{يَكْتُبَانِ}$ , from  $\text{يَكْتُبَا}$ . In the 2. and 3. pers. plur. fem. the fêthā of the verb unites with the initial fêthā of  $\text{نَ}$  into a long  $\text{ā}$ , and in consequence the second fêthā of  $\text{نَ}$  becomes kèsra. Hence  $\text{يَكْتُبْنَ}$  (3) from  $\text{يَكْتُبْنَ}$  (3).

Rem. a. The syllable  $\text{نَ}$  of the second Energetic is appended only to those persons which have, in the first Energetic, a short vowel before  $\text{نَ}$ ; and not to the dual, because its forms would then coincide with those of the singular, nor to the fem. plur., apparently because the sound of the syllable  $\text{نَ}$  ( $\text{يَكْتُبْنَ}$ ) was disagreeable to the ear.

Rem. b. The syllable  $\text{نَ}$  is often written  $\text{ا}$ , and pronounced in pause  $\text{ا}$ . This at once explains the form of the Hebrew Energetic

or Cohortative, —  $\text{אֶפְתָּחַ$  *I will be glad*,  $\text{נִפְתָּח$  *let us break in pieces*, — in which the  $\text{פ}$  is a mere vowel-sign. See Gesenius' Heb. Gr. §. 48.

98. The *Imperative* may be described as formed from the Jussive by rejecting the prefix of the 2. pers. sing. Hence it has always the same characteristic vowel as the Jussive; but, since it begins with two consonants, it takes, according to §. 26, a short prosthetic vowel. When the second radical is pronounced with *fêthā* or *kèsra*, this vowel is *kèsra*; when with *damma*, it is *damma*. E. g.  $\text{اُكْتُبْ}$ ,  $\text{اِضْرِبْ}$ ,  $\text{اِنْعَدْ}$ .

Rem. a. Regarding the elision of the prosthetic vowel ( $\bar{a}$ ), see §. 19, 2; and on the orthography  $\text{ا}$  and  $\text{أ}$ , in cases where that elision does not take place, §. 19 rem. c.

Rem. b. *Fêthā* cannot be employed as a prosthetic vowel, on account of its weight.

Rem. c. As an Imperative the Arabs sometimes use the indeclinable form  $\text{قَاتِلْ}$ ; as  $\text{تَرَالِ}$  *alight!*  $\text{سَمَاعِ}$  *listen!*  $\text{قَرَاكِ}$  *let alone!* This corresponds to the Hebrew *Infinitive absolute*  $\text{קָטַל}$  ( $\bar{o}$  for  $\bar{a}$ , and the final short vowel dropped), which is also used in the same way; as  $\text{זְכוֹר}$  *remember!* See Gesenius' Heb. Gr. §. 128, 4 γ.

99. The same remarks apply to the energetic forms of the Imperative as to those of the Imperf. (§. 97).

## 2. The Passive Voice of the First Form in the Strong Verb. Tab. II.

100. The Perf. and Imperf. Passive are distinguished from the corresponding tenses of the Active by a change of vowels. In the Perf. Pass. the *first* radical has *damma*,

and the *second* radical *kèsra*. In the Imperf. Pass. the *prefixes* take *damma*, and the *second* radical *fètha*.

Rem. The vocalisation of the Passive remains always the same, whatever be the vowel of the second radical in the Perf. and Imperf. Active.

101. There is no special form to express the Imperative Passive, the Jussive being used instead.

### 3. The Derived Forms of the Strong Verb. Tab. III.

102. The second radical of the Perf. Act. is pronounced with *fètha* in *all* the derived forms.

103. The second radical of the Imperf. Act. is pronounced with *fètha* in the *fifth* and *sixth* forms, with *kèsra* in the rest.

Rem. The Imperfects of the ninth and eleventh forms, *يَقْتُلُ* and *يَقْتُلَانِ*, are contractions for *يَقْتَلِلُ* and *يَقْتَلَالِ*. This may be seen from the Jussives *يَقْتَلِلْ* and *يَقْتَلَالِ*, and the Imperatives *اقْتَلِلْ* and *اقْتَلَالِ*. See §§. 106 and 120.

104. In the *second*, *third*, and *fourth* forms, the *prefixes* of the Imperf. Act. are pronounced with *damma*, in the rest with *fètha*.

105. The characteristic *élif* of the fourth form disappears when another letter is prefixed; as *يُقْتَلُ*, not *يُأْتَلُ*, from *أَقْتَلُ*.

Rem. So in Hebrew *יִקְטֹל* from *הִקְטִיל* (with rare exceptions in verbs *יָצַע*, such as *יִהְיֶה*), and in Aramaic *יִקְטֹל*, *לִמְבֵּ*, from *לִמְבֵּע*, *לִמְבֵּע*. In biblical Chaldee, however, the form *יִקְטֹל* is common.

106. The ninth and eleventh forms were originally **اِنْعَلَلْ** and **اِنْعَالَلْ**. But, by a rule of the language (see §. 120), if the last radical in such words has a vowel, the preceding radical loses its vowel, and the two are combined into one letter with *tésdîd*. E. g. **اِصْفَرَّ** for **اِصْفَرَرَّ**, **يَصْفَرُّ** for **يَصْفَرَّرُ**. If the last radical has no vowel, the word remains uncontracted; as **اِصْفَرَّتْ**, **يَصْفَرِّرُ**, **اِصْفَرَّرَتْ** (see §. 120).

107. The formation of the Perf. and Imperf. Passive in the derived forms is exactly analogous to that in the ground-form.

Rem. a. The Imperfects Pass. of the first and fourth forms are identical.

Rem. b. The Imperfects Pass. of the fifth and sixth forms are distinguished from their Imperfects Aet. only by the vowel of the prefixes, which is *damma* instead of *fetha*.

108. Since the idea of the Perf. Pass. is expressed by pronouncing the first radical with *damma*, and the idea of the third form by lengthening the vowel of the first radical, there results in the Passive of the third form (in which both ideas are united) the form **تُقَوِّلَ**; and hence in the Pass. of the sixth, **تُقَوِّلُ**.

109. In the Perf. Pass. of the fifth and sixth forms, not only is the *fetha* of the first radical changed into *damma*, but also the *fetha* of the characteristic **ت** (which expresses the reflexive idea of these forms). E. g. **تُقَوِّلَ**, **تُقَوِّلُ**. In like manner, in the Perf. Pass. of the seventh, eighth, and tenth forms, not only is the first radical, or the characteristic





fetha of the prefixed ت from the same persons in the passive of the second and third forms (تُبَاعَدُ, تُكْسَرُ).

113. Verbs of which the first radical is أ, ي, و, or ن, have no seventh form, but use the fifth or eighth, or the passive of the first, instead. In the (so far as we know) solitary example of the seventh form from a verb beginning with ن, — namely اِنْمَسَّ, *to lie concealed*, — the characteristic ن is united by tèsdid to the first radical.

114. If the first radical is م, the characteristic ن of the seventh form often unites with it into مَ as اِنْهَكَقَ or اِمْعَطَ from اِنْمَعَطَ; اِنْهَكَى from اِنْمَكَى; اِمْعَطَ from اِنْمَلَصَ or اِمْلَصَ from اِنْمَلَصَ.

Rem. These forms are sometimes assigned to the eighth form;

اِمْتَحَى for اِنْمَحَى, etc.

115. If the first radical be ت or ث, the characteristic ت of the eighth form unites with the initial ت into تَت, with the initial ث into تَث or تَث. E. g. اِتَّبَعَ, for اِتْتَبَعَ, from اِتَّبَعَ; اِتَّبَتَ or اِتَّتَبَتَ, for اِتْتَبَتَ, from اِتَّتَبَتَ; اِتَّنَارَ, for اِتْتَنَارَ, from اِتْتَنَارَ.

116. If the first radical be د, ذ, or ز, the characteristic ت of the eighth form is changed into د, which unites with an initial د into دَد, and usually with an initial ذ into ذَذ or ذَذ. E. g. اِذْدَادَ, for اِزْدَادَ, from اِزْدَادَ; اِذْدَرَكَ, for اِزْدَرَكَ, from اِزْدَرَكَ; اِذْدَخَرَ, for اِزْدَخَرَ, from اِزْدَخَرَ; اِذْدَكَرَ, for اِزْدَكَرَ, from اِزْدَكَرَ; اِذْدَكَرَ, for اِزْدَكَرَ, from اِزْدَكَرَ.

Rem. The same thing takes place, though rarely, with an initial ج ;

e. g. اِجْدَزَّ, اِجْدَمَعَ, اِجْتَرَّ, instead of the common اِجْتَرَّ, اِجْتَمَعَ, from جَزَّ, جَمَعَ.

117. If the first radical be ط, ض, ص, or ط, the characteristic ت is changed into ط, which unites with initial ط into طط, with initial ط into طط or طط, and occasionally with initial ض into ضض. E. g. اِطْبَعَ from صَبَعَ; اِطْبَحَ from طَبَحَ; اِطْلَمَ, اِطْلَمَ, or اِطْطَلَمَ, from ظَلَمَ; اِضْطَرَبَ, or اِضْرَبَ, from ضَرَبَ.

#### 4. The Quadriliteral Verb. Tab. IV.

118. The four forms of the quadriliteral verb follow throughout their inflexion the second, fifth, seventh and ninth forms of the trilateral (see §§. 69—72).

Rem. The ت, which is prefixed to certain persons in the Imperf.

Act., is omitted in the second form of the quadriliteral verb, just as in the fifth form of the trilateral (see §. 112).

#### 5. Verbs of which the Second and Third Radicals are Identical. Tab. V.

119. These verbs are usually called *verba mediae* or *secundae radicalis geminatae* (ص). The Arab grammarians name them اَلْفِعْلُ اَلْمُضَاعَفُ, the *solid verb*, or اَلْفِعْلُ اَلْمُضَاعَفُ, the *doubled verb*.

120. They differ from other strong verbs in two points.

1) When both the first and third radicals have vowels, the second radical rejects its vowel, and unites with the

third, so as to form a double letter, which is marked with tèsdîd. E. g. *فَرَّ* to flee, for *فَرَر*; *مَسَّ* to touch, for *مَسَس*.

2) If the third radical has a vowel, but the first is without one, the second radical throws back its vowel upon the first, and then combines with the third, so as to form a double letter. E. g. *يَمُدُّ* for *يَفِرُّ*, *يَمَلُّ* for *يَمِلُّ*. But if the third radical has no vowel, the second retains its vowel, and no contraction takes place; as *يَمُدُّ*, *يَفِرُّ*, *يَمِلُّ*, *فَرَرْتُ*.

Rem. a. Forms like *ظَلِلْتُ*, *مَدَدْتُ*, *فَرَرْتُ* are, however, sometimes contracted in different ways. — 1) The second radical is dropped, along with its vowel, or else its vowel is transferred to the first radical; as *ظَلَلْتُ* or *ظَلَّتْ* for *ظَلِلْتُ*, *مَسَسْتُ* for *مَسَّتْ* (compare the Aramaic form *ܡܫܬܬܐ* for *ܡܫܬܐ*). — 2) The third radical is united with the second, and a vowel-sound inserted before the pronominal suffix. This may be either a) the diphthong *يَ*, as *مَدَّيْتُ* for *مَدَدْتُ*, a form which is not uncommon in the fifth conjugation, as *تَقَضَّيْتُ*, *تَطَلَّيْتُ*, *تَسَرَّيْتُ* for *تَقَضَّرْتُ*, *تَطَلَّلْتُ*, *تَسَرَّرْتُ* (compare in the Hebrew Imperf. *תִּפְחֵדְךָ* for *תִּפְחֵדְךָ*); or b) the long vowel *א*, as *מִדַּאת* for *מִדַּדְתָּ* (compare in Hebrew *פָּחַדְךָ*, where *ō = ā*). The form described under 2 a is the usual one in modern Arabic.

Rem. b. According to rule 1), the Hebrew contracts *פָּחַד* into *פָּח*, *יָסַד* into *יָס*; according to rule 2), *יָסַד* into *יָסַד*, *יָסַד* (orig. *yasbubū*) into *יָסַד*, *יָסַד* into *יָסַד*, etc. See Gesenius' Heb. Gr. §. 66.

121. In the Jussive, however, the second radical not unfrequently throws back its vowel upon the first, and combines with the third, in which case the doubled letter necessarily takes a supplemental vowel (§. 27). In verbs that have *a* or *i* in the Imperf., this vowel may be either *feṭha* or *kèsra*; in those that have *u*, it may be any one of the three vowels. E. g. يَعْصُ or يَعْصِ for يَعْصُ; يَمْدُ or يَمْدِ for يَمْدُ; يَفِرُّ or يَفِرِّ for يَفِرُّ; يَمْدُ, or يَمْدِ, for يَمْدُ.

122. Those persons of the Imperative in which the third radical has a vowel (sing. fem., dual, and plur. masc.), frequently do not follow the rule given in §. 120, 2, but keep the second radical apart from the third; as اِفْرِى, اِفْرِوَا, اِفْرِوَا. In case of the usual contraction taking place, the prosthetic *êlif* is obviously no longer necessary, and therefore the Arabs say اِفْرِى, اِفْرِوَا, — not اِفْرِى, اِفْرِىَا. In case of the usual contraction taking place, the prosthetic *êlif* is obviously no longer necessary, and therefore the Arabs say اِفْرِى, اِفْرِوَا, — not اِفْرِى, اِفْرِىَا. In case of the usual contraction taking place, the prosthetic *êlif* is obviously no longer necessary, and therefore the Arabs say اِفْرِى, اِفْرِوَا, — not اِفْرِى, اِفْرِىَا. The masc. sing. undergoes exactly the same contraction as the Jussive (§. 121), rejecting at the same time the prosthetic *êlif*; e. g. اِعَصِّ for اِعَصِّ, اِمْدُ for اِمْدُ.

123. The same rules that apply to the Active of the first form, apply also to its Passive, and to the third, fourth, sixth, seventh, eighth, and tenth forms. But in the second, fifth, ninth, and eleventh, the second or third radical cannot be united with the other, because it is already doubled. Consequently اِفْرَرَّ, اِفْرَرَّ, اِفْرَرَّ, and اِفْرَرَّ, undergo no contraction.

124. In the third, sixth, and eleventh forms, a long vowel, namely *ā*, precedes the double consonant, which is allowed in the case of *ḥethā* alone (§. 25 rem.). However, the uncontracted forms, such as *مَادَدَ*, *يُسَايِبُ*, *شَاخَمَ*, *مُصَافَقَةٌ*, not unfrequently occur. Forms like *تُفَوِّرَ*, *فُوِّرَ*, and *إِفْرِيرَارٌ*, are never contracted.

125. The Jussive of the derived forms may undergo exactly the same contraction as the Jussive of the ground-form, by throwing back the vowel of the second radical upon the first, combining the second radical with the third, and giving the double letter an auxiliary vowel. E. g. *أَدِلُّهُ* for *أَذِلُّهُ*, *أَقِلُّهُ* for *أُقِلُّهُ*, the 1. pers. sing. Juss. of the fourth form of *دَلَّ* and *قَلَّ*.

### C. The Weak Verb.

126. Weak Verbs (*verba infirma*) are those in which one of the radicals is subject, on account of its weakness, to transformation or rejection; and which consequently differ more or less, in some parts of their inflexion, from strong verbs.

127. The weak letters are *أ*, *و*, and *ي*.

128. There are two sorts of weak verbs.

1) Those that have among their radicals a moveable *ēlif* or *hēmza*, the weakest of the gutturals. These are called *verba hēmzata*.

2) Those that have among their radicals one of the weak consonants *و* and *ي*, which approach very nearly

in their nature to the vowel-sounds *u* and *i*. These are more particularly called *weak verbs* (*verba infirma*).

129. In a root there may be two, or even three weak letters; as **رَأَى**, **وَقَى**, **أَزَى**. Verbs that have two weak radicals are said to be *doubly weak*; those that have three, to be *trebly weak*. These may be reckoned as forming a third class of weak verbs.

### 1. Verbs that have a Hèmza among their Radicals (Verba Hèmzata). Tab. VI. VII. VIII.

130. These are divided into three classes, according as the hèmza is the first, second, or third radical (*verba primae, mediae, ultimae radicalis hèmzatae*). The following sections point out wherein they differ from the strong verbs.

131. If the *élif* with hèmza and *gèzma*, at the end of a syllable (**ل**), be preceded by one of the heterogeneous vowels *ḍamma* and *kèsra*, it is converted, after the *ḍamma*, into **و** with hèmza (**وْ**), after the *kèsra*, into **ى** with hèmza (**ىْ**). Hence **بُرئْتُ** for **بُرأتْ**, 1. pers. sing. Perf. Pass. of **يُؤرِّ**. Hence **يُؤرِّ** for **يُأرِّ**, 3. pers. sing. masc. Imperf. Pass. I. or IV. of **أَرَّ**; **دَنوتْ** and **شَننتْ** for **دَنأتْ** and **شَنأتْ**, 2. pers. sing. masc. Perf. Act. of **دَنوْ** and **شَنِىْ**, for **دَنأْ** and **شَنأْ** (see §. 133).

132. The **و** and **ى** represent in these cases the sound to which the hèmza inclines through the influence of the preceding vowel. The hèmza is retained, not only to show their origin from **أ**, but also to remind us that the syllables

وْ and يْ are not to be confounded in pronunciation with و, ū, and ي, i. The damma and kësra remain *short*, whilst وْ and يْ are pronounced like ا itself; that is to say, at the commencement of a syllable, with the spiritus lenis between the preceding syllable and the vowel that accompanies the hêmza (as دَنْوْ, *danu-'a*, not *danu-wa*); at the end of a syllable, with a slight emphasis and resting of the voice upon the soft breathing (as شَنِتْ, *'sani'-ta*, not *'sani-(ta)*).

Rem. a. In modern Arabic, hêmza in the middle and at the end of words has so completely disappeared, that وْ and يْ, when preceded and followed by vowels, become و and ي; except when the former has damma (وْ) and the latter kësra (يْ), as explained in §§. 133—4. The modern Arab also pronounces وْ and يْ like the long vowels و, ū and ي, i. Even in the ancient language, especially among the poets, we find traces of a softer pronunciation, or total rejection, of the hêmza; and hence the custom, at the present day, of resolving the verba tert. rad. hemzatae into verba *tertiæ yâ*, as قَرَى for قَرَأْ, *to read*, قَرَيْتُ for قَرَأْتُ, يَقْرِى for يَقْرَأُ. This change has already begun in Hebrew (see especially Gesenius' Gr. §. 74, rem. 21, a and c), and is universal in Aramaic.

Rem. b. The hêmza gëzmatum over و and ي falls away after an êlif hënzatum, because of the impossibility of pronouncing it. Hence اَيْثَرُ, not اَيْثَرْ, Imperat. of اَثَرُ; اَوْمَدُ, not اَوْمَدُ, Imperat. of اَمَدُ; اَوْدِرُ, not اَوْدِرُ, 1. pers. sing. Imperf. Act. of اَدَرَ, IV. of اَثَرُ; اَيْبَانُ, not اَيْبَانُ, Infinitive of اَمَنَ, IV. of اَمِنَ.

Rem. c. ا is always retained after fêtha in the ancient dialect



as يَأْتِرُ. In modern Arabic, on the contrary, it passes into the *êlif* of prolongation; as يَأْمُرُ, يَأْمَلُ, for يَأْمُرُ. Compare in Aram. יֵאמֵר, יֵאמֵל, יֵאמֵר; and in Heb. יֵאמֵר, יֵאמֵל, for יֵאמֵר, יֵאמֵל, corrupted from יֵאמֵר, יֵאמֵל (Gesenius' Heb. Gr. §. 67, 1).

133. In the same way, *â* passes into *û* or *ü*, when it is pronounced with *damma* or *kèsra*, and preceded by *fêthâ*; or pronounced with *fêthâ*, and preceded by *damma* or *kèsra*. E. g. بَوُسُ, for بَأُسُ, *to be brave*; يُلَاثِمُ, for يُلَاءِمُ or يُلَامُ, *it agrees with*, Imperf. III. of لَآمَ; اِلْتَمَمَ, for اِلْتَامَ, *agree with, be reconciled to*, Imperat. VIII. of دَنَوُ; دَنُوْ, for دَنُوْ, *to be mean, worthless*; يُوَثِّرُ, for يَأْتِرُ, *an impression is made*, Imperf. Pass. II. of اَثَرَ; اِلْتَمَمَ, for اِلْتَامَ, Infu. VIII. of لَآمَ.

Rem. At the end of a word, *â*, pronounced with *damma* and preceded by *fêthâ*, is usually left unchanged; as يَقْرَأُ from قَرَأَ, يَهْنَأُ from هَنَى, يَبْرَأُ Imperf. Pass. II. of بَرَى, instead of يَفْقَرُوْ, يَهْنُوْ. But the latter form is commonly used before the accusative suffixes, as يَقْرَوُةَ.

134. Finally, *â* becomes *û* or *ü* in a syllable which begins with an *êlif hêmzatûm* pronounced with *damma* or *kèsra* (*â* or *î*), and is preceded by a syllable ending in a consonant. E. g. يَبُوْسُ, for يَبَأُسُ, Imperf. of بَوُسُ; مَسْأُولُ, Pass. Particip. of سَأَلَ; يُلْثِمُ, for يُلَامُ, *he acted stingily and meanly*, Imperf. IV. of لَوَمَ; اِسْتَلْتِمَ, *put on armour*, Imperat. X. of لَآمَ.

Rem.  $\hat{\text{A}}$  at the beginning of a word remains unchanged, except in the cases stated in §. 135. E. g. إِيمَانٌ, إِثَارٌ, أَثَرٌ.

135. At the beginning of a word, if an  $\hat{\text{elif}}$  production follows the radical  $\hat{\text{A}}$ , the two  $\hat{\text{elifs}}$  are combined into one, which is written either with  $\text{mèdda}$  alone, or with  $\text{mèdda}$  accompanied by a  $\text{hèmza}$  to the right of the  $\hat{\text{elif}}$ , or with  $\text{hèmza}$  and a perpendicular  $\text{fèthā}$  (see §. 6 rem. *a*); as آمَرَ, آمَرٌ, or أَمَرَ, for أَمَرَ, *to consult*, III. of أَمَرَ *to order*. The same thing takes place when a radical  $\hat{\text{A}}$  with  $\text{gèzma}$  ( $\hat{\text{I}}$ ) is preceded by an  $\hat{\text{elif}}$   $\text{hèmzatum}$  with  $\text{fèthā}$  (compare §. 132 rem. *b*); as أَثَرَ, أَثَرٌ, or أَثَرٌ, for أَثَرٌ, *to prefer*, IV. of أَثَرَ *to surpass* or *excel*. In old Mss. we often find أَثَرَ, أَثَرٌ.

136. In the more modern stage of the language,  $\hat{\text{elif}}$   $\text{hèmzatum}$  with  $\text{fèthā}$  passes into  $\text{و}$ , when preceded by  $\text{fèthā}$  and followed by an  $\hat{\text{elif}}$  of prolongation; as تَوَامَرُوا, for تَوَامَرُوا or تَوَامَرُوا, *they deliberated together*, 3. pers. plur. Perf. Act. VI. of تَوَامَرَ; تَوَاحَرُوا, for تَوَاحَرُوا, or تَوَاحَرُوا, *they have become intimate friends*, from أَحَا (for أَخَو).

Rem. The same change sometimes takes place even in the third form; as وَالَفَ *to be intimate with*, وَاحَى *do.*, وَازَى *to be opposite* or *parallel to*, وَاسَى *to console*, for وَالَفَ, etc.

137. The verbs أَخَذَ *to take*, أَمَرَ *to order*, and أَكَلَ *to eat*, reject the first radical in the Imperat., making خُذْ, مُرْ, and كُلْ.

138. When the conjunction وَ or فَ, *and*, precedes the Imperative of verba primæ rad. hèmzatae, the prosthetic

ēlif (which in other cases would take wasla) is elided, and only the radical ēlif (with ġəzma) is retained. E. g. *وَأَسْرَ* and *bind*, *فَأَذَنَ* and *permit*, *فَأَتَ* and *come*, *فَأَمَلَ* and *hope*, for *وَأَسْرَ*, *فَأَذَنَ*, etc., from *أَسْرَ*, *أَذَنَ*, *أَتَى*, *أَمَلَ*. Also *وَأَمَرَ*, with restoration of the radical أ, as well as *وَمَرَّ*, but always *فَعَضَّ*, *وَكُلَّ* (see §. 137).

139. The first radical of *أَخَذَ* is assimilated in the eighth form to the characteristic ت of that form; *اتَّخَذَ*, for *اِيتَّخَذَ* (§. 132 rem. b), *to take for oneself*. The same thing sometimes take place in *أَزَرَ*, *to gird on*, and *أَجَرَ*, *to give wages*, which make *اِيتَزَرَ* or *اِئَزَرَ*, *to put on the article of dress called إِزَارٌ*, and *اِيتَجَرَ* or *اِئَجَرَ*, *to receive wages, to trade*.

Rem. From these assimilated forms are derived the secondary\* radicals *تَخَذَ*, *to take*, and *تَجَرَ*, *to trade*. See §. 148 rem. b.

140. Verba med. hēmzatae are occasionally inflected like verba med. rad. ر et ي (§. 149 and foll.), and take an ēlif of prolongation instead of the radical hēmza with fethā. This is particularly the case with the verb *سَأَلَ* *to ask*, which has *سَالَ* for *سَأَلَ*, *يَسَالُ* for *يَسْأَلُ*, *يَسَلُ* for *يَسْأَلُ*, *سَلْ* for *سَأَلْ* (Imperat.). — Sometimes the ēlif hēmzatum is elided, its vowel being transferred to the preceding (previously vowelless) consonant. E. g. *يَسَلُ* for *يَسْأَلُ*, from *سَأَلَ*; *يَرَى* for *يَرَى*, from *رَأَى* *to see*; *أَلَدَ* *to send*, for *أَلَدَ*, whence *مَلَكٌ*, for *مَلَأَ*, *an angel* (مَلَكٌ).

Rem. On the same phenomenon in Hebrew, see Gesenius' Gr. §. 72, rem. 4. In Syriae it constantly takes place; as *سَلَ* *to ask*,

imperf. نَحَا, imper. نَحَا: نَحَا to be in pain, imperf. نَحَا.  
imp r. نَحَا: نَحَا to labour, to be fatigued, imperf. نَحَا, imper. نَحَا.

## 2. Verbs which are more especially called *Weak Verbs* (§. 128, 2).

141. These likewise fall into three classes, according as the letter و or ي is the first, second, or third radical (verba primae, secundae, tertiae rad. و, et ي).

### a. Verbs of which the First Radical is و or ي (verba primae rad. و, et ي). Tab. IX.

142. Those verbs primae rad. و, which have *késra* as the characteristic vowel of the Imperf. and Imperat., reject the و in these forms. E. g. وَلَدَ to bear children, impf. يُولِدُ for يُولِدُ, imper. اِلِدْ for اِلِدْ; وَعَدَ to promise, impf. يَعِدُ for يَعِدُ, imper. عِدْ for اِيعِدْ.

Rem. Many verbs primae rad. و, of the form فَعَلَ, have in the imperf. يَفْعَلُ instead of يَفْعَلُ (contrary to the rule laid down in §. 92), and hence elide their first radical. E. g. وَرَثَ to inherit, وَرَعَ to abstain from what is unlawful, وَرَعَ to love, وَرَعَ to succeed or prosper, وَرَعَ.

143. But those verbs primae rad. و, which have *fetha* or *damma* as the characteristic vowel of the Imperf. and Imperat., retain the و in these forms. E. g. وَجَلَ to be afraid, وَجَلَ to be visited by the murrain, وَجَلَ. The same is the case with those verbs which are at

once primae rad. و and mediae rad. geminatae; as وَدَّ (for وَدِدَ) *to love*, يَرُدُّ for يَرُدُّدُ, إِيدَدُ for إِوَدَدُ.

Rem. In verbs primae rad. و, of which the second and third radicals are strong, and in which the Imperf. has fêṭḥa, some Arabic dialects change the و into ا or ي. E. g. يَاجِلُ and يَبْجَلُ, for يَوْجَلُ, from وَجَدَ, يَاجِعُ and يَبْجِعُ or يَبْجَعُ, for يَوْجَعُ, from وَجَعَ *to be in pain*. Others even use the forms يَبْجَلُ and يَبْجَعُ.

144. In a few verbs, of which the eight following are those that most commonly occur, the initial و is dropped in the Imperf. and Imperat., notwithstanding that the characteristic vowel of these forms is fêṭḥa.

|                                        |                |
|----------------------------------------|----------------|
| وَدَّعَ <i>to let alone,</i>           | يَدَّعُ, دَعُ. |
| وَدَّرَ <i>do.,</i>                    | يَدَّرُ, دَرُ. |
| وَزَعَ <i>to restrain,</i>             | يَزَعُ, زَعُ.  |
| وَسَّعَ <i>to be wide or spacious,</i> | يَسَّعُ, سَعُ. |
| وَضَعَ <i>to put down or place,</i>    | يَضَعُ, ضَعُ.  |
| وَطَأَ <i>to trample upon,</i>         | يَطَأُ, طَأُ.  |
| وَقَعَ <i>to fall,</i>                 | يَقَعُ, قَعُ.  |
| وَهَبَ <i>to give,</i>                 | يَهَبُ, هَبُ.  |

Rem. a. The reason why the و is elided in these verbs probably is, that the fêṭḥa of the Imperf. and Imperat. owes its existence only to the fact of the second or third radical being in each case a guttural or semiguttural (ج).

Rem. b. وَدَّعَ and وَدَّرَ are not used in the Perf.

145. In those forms in which a kësra or damma precedes a vowelless و, the و is changed into ي or و productionis, according to the preceding vowel. Hence اَيْدَدُ, اِيْجَدُ, for اَوْجَدُ, Imperat. I.; اِوْرَاقِي for اِوْرَاقِي, Perf. XI.; اَيْدَاعٌ, اِسْتِيْدَاعٌ, for اِوْدَاعٌ, اِسْتُوْدَاعٌ, Infin. IV. and X.; اُوجِبُ for يُوجِبُ, Imperf. Act. IV.; اُسْتُوْدِعَ, اُوجِبَ, for اُسْتُوْدِعَ, اُوجِبَ, Imperf. Pass. IV. and X.

146. Verbs primæ rad. ي are inflected in almost all their forms like the strong verbs; e. g. يَبِسُ *to be dry*, imperf. يَبْسُ; يَسِرُ *to be easy*, imperf. يَسِرُ.

Rem. Dialectic varieties of the Imperf. are يَابَسُ, for يَبْسُ, from يَمَسُ; يِيَّاسُ, for يِيَّاسُ, from يِيَّاسُ *to despair*. See §. 143 rem.

147. In those forms in which a kësra or damma precedes a vowelless ي, the ي is changed into ي or و productionis, according to the preceding vowel. Hence اَيْسِرُ for اَيْسِرُ, Imperat. I.; اَيْسَارُ and اِسْتِيْسَارُ, for اَيْسَارُ and اِسْتِيْسَارُ, Infin. IV. and X.; اَيْوَقُظُ, اَيْوَقُظُ, for اَيْوَقُظُ, اَيْوَقُظُ, Imperf. Act. IV. of يَسِرُ and يَقِظُ *to be awake*.

148. In the eighth form, و and ي are assimilated to the characteristic ت, producing وُت for وُت and يِت; as اَتَعَدَّ, for اَيْتَعَدَّ (اَوْتَعَدَّ), *to receive a promise*; اِتَسَّرَ, for اَيْتَسَّرَ (اَوْتَسَّرَ), *to play at dice*.

Rem. a. Sometimes, however, although many grammarians disapprove of it, و and ي are not assimilated to the ت, but pass after



b. Verbs of which the Second Radical is و or ی (Verba mediae radicalis و, et ی). Tab. X. XI. XII. XIII.

149. Verba mediae rad. و, et ی (called by the Arab grammarians *الفعل الأجوف*, *the hollow verb*) differ from strong verbs only in the first, fourth, seventh, eighth, and tenth forms. The following sections indicate the principal points of difference.

150. 1. a. If the first radical is without a vowel, and the third has one, the vowel of the second radical is thrown back upon the first, and the و or ی is changed into that letter of prolongation which is homogeneous to the vowel that the first radical has now assumed. E. g.

|                                      |         |                               |
|--------------------------------------|---------|-------------------------------|
| يَقُولُ, <i>he says,</i>             | becomes | يَقُولُ, Imperf. Act. I.      |
| يَسِيرُ, <i>he goes,</i>             |         | يَسِيرُ, do.                  |
| يَخْشَوْ, <i>he is afraid,</i>       |         | يَخْشَا, do.                  |
| يَهَيِّبُ, <i>do.,</i>               |         | يَهَابُ, do.                  |
| يُقَوْلُ, <i>it is said,</i>         |         | يُقَالُ, Imperf. Pass. I.     |
| يُقَيِّلُ, <i>pardon is granted,</i> |         | يُقَالُ, Imperf. Pass. IV.    |
| يُقَوِّمُ, <i>he remains,</i>        |         | يُقِيمُ, Imperf. Act. IV.     |
| يُلَيِّنُ, <i>he softens,</i>        |         | يُلِينُ, do.                  |
| أَقْوِمُوا, <i>remain,</i>           |         | أَقِيمُوا, Imperat. Plur. IV. |
| أَلْيِنُوا, <i>soften,</i>           |         | أَلِينُوا, do.                |
| أَقْوَمَ, <i>he remained,</i>        |         | أَقَامَ, Perf. Act. IV.       |
| أَلَيَّنَ, <i>he softened,</i>       |         | أَلَانَ, do.                  |



يَسْتَقِيمُ, *he stands upright*, يَسْتَقِيمُ, Imperf. Act. X.  
 أُسْتُلِيَ, *he was thought gentle*, أُسْتُلِيَ, Perf. Pass. X.  
 يُسْتَقَالُ, *pardon is asked*, يُسْتَقَالُ, Imperf. Pass. X.

151. 1. *b.* But if the third radical loses its vowel, the long vowels ا, ي, و, are changed into the corresponding short ones, because a shut syllable does not admit of a long vowel (§. 25). E. g.

|               |              |                                             |
|---------------|--------------|---------------------------------------------|
| يَقُولُ, for  | يَقُولُ      | (يَقُولُ), Jussive Act. I.                  |
| يَسِيرُ,      | يَسِيرُ      | (يَسِيرُ), do.                              |
| يَخْفُفُ,     | يَخْفُفُ     | (يَخْفُفُ), do.                             |
| يُقَدُّ,      | يُقَالُ      | (يُقُولُ), Jussive Pass. I.                 |
| يُقِيمُ,      | يُقِيمُ      | (يُقِيمُ), Jussive Act. IV.                 |
| أَقِلُّ,      | أَقِيلُ      | (أَقِيلُ), Imperat. IV.                     |
| أَقِمُّ,      | أَقِيمُ      | (أَقِيمُ), do.                              |
| أَقَمْتُ,     | أَقَامْتُ    | (أَقَامْتُ), 2. p. sing. m. Perf. Act. IV.  |
| أَقِدْتُ,     | أَقِيدْتُ    | (أَقِيدْتُ), do. Pass. IV.                  |
| أُسْتُلِنْتُ, | أُسْتُلِنْتُ | (أُسْتُلِنْتُ), do. Pass. X.                |
| أَقَمْنِ,     | أَقَامْنِ    | (أَقَامْنِ), 3. pers. pl. f. Perf. Act. IV. |
| أَقِمْنِ,     | أَقِيمْنِ    | (أَقِيمْنِ), 2. p. plur. f. Imperat. IV.    |

Rem. يَكُونُ, for يَكُونُ, Jussive of كَانَ, *to be*, is sometimes still farther abbreviated by the poets into يَكُ.

152. 1. *c.* In consequence of the changes produced by the operation of the preceding rules, the Imperative of the first form loses its prosthetic *!* (see §. 98 and §. 122). E. g.

|            |                      |            |         |          |
|------------|----------------------|------------|---------|----------|
| أَقُولُ    | becomes successively | أَقُولُ,   | أَقُلْ, | قُلْ.    |
| أَسِيرُ    |                      | أَسِيرُ,   | أَسِرْ, | سِرْ.    |
| أَخَوْفُ   |                      | أَخَافُ,   | أَخَفْ, | خَفْ.    |
| أَهْيَبُ   |                      | أَهَابُ,   | أَهَبْ, | هَبْ.    |
| أَقُولُوا  |                      | أَقُولُوا, | ...     | قُولُوا. |
| أَسِيرُوا  |                      | أَسِيرُوا, | ...     | سِيرُوا. |
| أَخَوْفُوا |                      | أَخَافُوا, | ...     | خَافُوا. |
| أَهْيَبُوا |                      | أَهَابُوا, | ...     | هَابُوا. |

153. 2. *a.* If three open syllables follow one another in immediate succession, the first of which has fêthâ and the last any vowel, then the *و* or *ي* of the middle syllable is changed into *êlif productionis*, without any regard to the nature of the vowel that accompanies it. E. g.

|           |         |            |                 |
|-----------|---------|------------|-----------------|
| قَوْمَ    | becomes | قَامَ,     | Perf. Act. I.   |
| خَوْفَ    |         | خَافَ,     | do.             |
| طَوْلَ    |         | طَالَ,     | do.             |
| سَيْرَ    |         | سَارَ,     | do.             |
| هَيْبَ    |         | هَابَ,     | do.             |
| إِنْقَادَ |         | إِنْقَادَ, | Perf. Act. VII. |
| يَنْقَادُ |         | يَنْقَادُ, | Imperf. do.     |

|          |                            |
|----------|----------------------------|
| اِقْتَدَ | اِقْتَدَ, Perf. Act. VIII. |
| اِرْتَدَ | اِرْتَدَ, do.              |
| يَرْتَدُ | يَرْتَدُ, Imperf. do.      |

154. 2. *b*. But if the vowel of the first syllable be damma, and the و or ی is accompanied by kèsra, the damma is elided and the kèsra substituted in its place, in consequence of which the و or ی becomes ی productionis. E. g.

|                |                                           |
|----------------|-------------------------------------------|
| قَوْلَ becomes | (قَوْلَ) قِيلَ, Perf. Pass. I.            |
| سِيرَ          | سِيرَ, do.                                |
| اُسْتُوقَ      | (اُسْتُوقَ) اُسْتُيِقَ, Perf. Pass. VIII. |
| اُسْتِيرَ      | اُسْتِيرَ, do.                            |

Rem. Instead of قِيلَ (قَوْلَ) سِيءَ (سوء), غِيضَ (غَيْض), سِيءَ, قِيلَ (جِيءَ), some Readers of the Kor'an pronounce قِيلَ (جِيءَ), some Readers of the Kor'an pronounce قِيلَ (جِيءَ), with a very slightly sounded damma. This is technically called اِشْمَامُ الصَّمِّ, giving the first radical a flavour (lit. scent) of the u-sound.

155. 3. If the first radical has fèṭḥa and the third is without a vowel, three cases arise.

*a*. The second radical is و or ی with fèṭḥa. In this case the second radical is elided along with its vowel, but its influence is strong enough to change the fèṭḥa of the first radical into damma, if it was و, and into kèsra, if it was ی. E. g.

|                     |                                 |
|---------------------|---------------------------------|
| قُمْتَ for قَوْمْتَ | 2. pers. sing. m. Perf. Act. I. |
| سَرَتْ              | سَيَرَتْ, do.                   |

*b.* The second radical is **و** with *ḍamma* or **ي** with *kèsra*. In this case the second radical is elided along with its vowel, as in *أ*, but its influence is sufficient to change the *fèṭḥa* of the first radical into the homogeneous vowel. E. g.

طَلْتُ for طَوَّلْتُ, 2. pers. sing. m. Perf. Act. I.  
هَبْتُ هَيَّيْتُ, do.

*c.* The second radical is **و** with *kèsra*. In this case the same elision takes place, but the influence of the characteristic vowel *i* suffices to change the *fèṭḥa* of the first radical into *kèsra*. E. g.

خَفْتُ for خَوَّلْتُ, 2. pers. sing. m. Perf. Act. I.

156. In the Perfect Passive of the first, seventh, and eighth forms, if the third radical loses its vowel, the **ي** productionis (§. 154. 2. *b*) is shortened into *kèsra*, according to §. 25. E. g.

يَعْتُ for يَيْعَتُ (يُيَعَتُ), 2. pers. sing. m. Perf. Pass. I.  
لِمَتْ لِيَمَتْ (لُومَتْ), do.  
أُسِتِّقَتْ أُسْتِيْقَتْ (أُسْتُوْقَتْ), do. VIII.

Re m. *a.* In verba mediae rad. **و**, instead of قُلْتُ, قُلْتُ, etc., the forms قُلْتُ, قُلْتُ, etc., are also admissible, in which case the passive does not differ from the active voice.

Re m. *b.* In verba mediae rad. **ي**, and in those mediae rad. **و** of the form فَعِلَ, the 1. and 2. pers. m. and fem. sing. dual and plural Perf. Act. and Pass. are identical in form. E. g. يَعْتُ for يَيْعَتُ (§. 155. 3. *a*) and يَيْعَتُ; هَبْتُ for هَيَّيْتُ (§. 155. 3. *b*) and هَيَّيْتُ; خَفْتُ for خَوَّلْتُ (§. 155. 3. *c*) and خَوَّلْتُ.

157. Most verba mediae rad. و take damma, and most verba mediae rad. ى kèsra, as the characteristic vowel of the Imperf.; e. g. from زَالَ (زَوَّلَ), *to move away*, comes يَزُولُ (يَزُولُ); from نَالَ (نَوَّلَ), *to give in a present*, يَنْوُلُ (يَنْوُلُ); from طَالَ (طَوَّلَ), *to be long*, يَطُولُ (يَطُولُ, §. 93); from زَانَ (زَوَّنَ), *to adorn*, يَزِينُ (يَزِينُ). But in some which are of the form فَعَلَ, the Imperf. takes fetha (§. 92); e. g. from زَالَ (زَوَّلَ), *to cease*, comes يَزَالُ (يَزَالُ); from نَالَ (نَوَّلَ), *to get, obtain*, يَنَالُ (يَنَالُ); from شَاءَ (شَايَ), *to wish*, يَشَاءُ (يَشَاءُ); from خَافَ (خَوَّفَ), *to fear*, يَخَافُ (يَخَوَّفُ); from نَامَ (نَوَّمَ), *to sleep*, يَنَامُ (يَنَوِّمُ).

158. In verba mediae rad. و et ى, of which the third radical is ت or ن, these letters combine with an initial ت or ن in the pronominal suffixes, so as to form تَت and نَن. E. g. مِتُّمُ, مُتُّمُ, for مِتُّتُ, مُتُّتُ, from مَاتَ (مَوَّتَ) *to die*; مِتُّ, for مِتَّتَ, from بَاتَ (بَيَّتَ) *to pass the night*; صُنَّ, for صُنَّتَ, and يَصُنُّ, for يَصُنَّتَ, from صَانَ (صَوَّنَ) *to guard*; بِنَّا, for بِنَّا, from بَانَ (بَيَّنَ) *to be separate*. See §. 90, rem. a, b, c.

159. In the passive of the third and sixth forms of verba med. rad. و, the و productionis (§. 108) does not coalesce with the second radical into َو, for, if it did, the peculiar feature of these forms would be effaced, and they would become identical in appearance with the second and fifth (قَوَّلَ and تَقَوَّلَ). Hence we write قُورِلَ, تَقُورِلَ, not قَوَّلَ, تَقَوَّلَ.

تَقُولَ. For the same reason, no coalition takes place in the same forms of verba mediae rad. ي, which are always written, for example, بُيِعَ and تُبَيِّعُ.

160. Some verba mediae rad. و, and a very few mediae rad. ي, of the form فَعِلَ, are inflected like strong verbs; as عَوَرَ to be one-eyed, imperf. يَعْوَرُ; صَوَفَ to be woolly, imperf. يَصْوَفُ; حَوَلَ to squint, imperf. يَحْوُلُ; عَوَرَ to be wanting, imperf. يَعْوَرُ; صَيَدَ to have a particular disease (صَيْدٌ), said of a camel, imperf. يَصِيدُ.

161. Some verba mediae rad. و, et ي may follow in the fourth form either the strong or the weak inflection. E. g. أَثَابَ or أَثَوَّبَ, to reward, from ثَابَ to return; أَرَاَحَ or أَرَوَّحَ, to perceive by the scent, from رَاَحَ to blow (of the wind); أَغَامَ or أَغَيَّمَ, to be cloudy, from غَامَ do.; أَحَالَ or أَحْيَلَ, to observe a rain-cloud, from خَالَ.

162. A few verba mediae rad. و, have only the strong inflection in the eighth form; as اجْتَوَرَ to be neighbours, from عَارَ; اِعْتَوَرَ to borrow, from عَارَ; اِعْتَوَنَ to help one another, from عَانَ.

163. A great many verba mediae rad. و, admit in the tenth form of either inflection, but they generally prefer the weak, with the exception of a few, which almost always adopt the strong. E. g. اسْتَجَابَ or اسْتَجَوَّبَ, to give an answer, grant a prayer, from جَابَ; اسْتَنْصَرَبَ, to approve of, from صَابَ; اسْتَقْفَسَ to be bent with age, from قَفَسَ a bow.

Rem. On the formation of the nomina agentis et patientis of the first form from verba med. rad. ו, et י, see §§. 240—1.

General Remarks. On the inflection of verbs וָע and יָע in Hebrew and Aramaic, see Gesenius' Heb. Gr. §. 71, Cowper's Syr. Gr. §§. 116—122. The principles of contraction are in general identical with those followed in Arabic. For example: Kal, קָל, for קָנָה, קָם for קָם, יָקָם for יָקָם; Nif'al, נִקָּם (orig. *nāḳām*, *ā* becoming *ō*) for נִקָּם, יָקָם (orig. *yīḳkām*) for יָקָם; Hif'il, הִקָּם, הִקָּם; Hof'al, הוּקָם for הוּקָם. One important difference is, that in the 2. pers. sing. Perf. Kal the Heb. has קָמָה, the Aram. קָמָה (*kām*), instead of the Arab. قَامَ. Such forms as הִקָּמָה, הִקָּמָה, resemble the corresponding forms in verbs וָע; but others, constructed after the analogy of the Arabic, also occur; as הִקָּמָה, הִקָּמָה. In the active participle Kal, the Heb. has קָם (for קָנָה) and sometimes קָם (*ō* for *ā*); the Aramaic, on the contrary, presents us with the exact Arabic form, קָמָה = قَامَ.

c. Verbs of which the Third Radical is ו, or י (verba tertiae radicalis ו, et י). Tab. XIV—XVIII.

164. These verbs are of five kinds; namely:

1) Verba tertiae rad. ו, of the form فَعَلَ; as عَزَا to make a foray or raid, for عَزَزَ (§. 167, 2 a).

2) Verba tertiae rad. י of the form فَعَلَ; as رَمَى to throw, for رَمَى (§. 167, 2 a).

3) Verba tertiae rad. ו, of the form فَعِلَ; as رَضِيَ to be pleased with, for رَضِيَ (§. 166, 1).

4) Verba tertiae rad. י of the form فَعِلَ; as خَزِيَ to be ashamed.

5) Verba tertiae rad. ו, of the form فَعَلَ; as سَرَوُ to be noble.

165. There are three things to be noticed regarding the third radical of these verbs; namely, that it retains its power as a consonant, or it resolves itself into a vowel, or it is elided.

166. At the commencement of a syllable, one of two things takes place. Namely:

I. The third radical maintains its power as a consonant between the vowels  $\bar{a}-\bar{a}$  (اَـا),  $\bar{u}-\bar{a}$  (ؤَـا),  $\bar{u}-\bar{u}$  (ؤَـؤ),  $i-\bar{a}$  (يَـا),  $i-\bar{u}$  (يَـؤ); as also when the preceding syllable ends with a consonant. E. g. عَزَّوَا, رَضِيََا, رَضِيَا, يَغْزُو, يَغْزُوَانِ, سَرَّوَا, سَرَّوَاتُ, رَمَيَا, تَرْمِي, رَضَوَانُ, رَمَيَا, عَزَّوَا. The letter و between the vowels  $i-\bar{a}$  (يَـا) and  $i-\bar{u}$  (يَـؤ) always passes into ي; as رَضِيََا, عَزَّيَا, for رَضِيَوَا, عَزَّيَوَا. The letter ي is never found between the vowels  $\bar{u}-\bar{a}$ ,  $\bar{u}-\bar{u}$ .

Rem. In the first and second classes, the 3. pers. fem. sing. and dual of the Perf. Act. I. and II. might have been عَزَّوَاتُ, عَزَّوَاتَا, رَمَيْتُ, رَمَيْتَا, etc., after the analogy of رَضَيْتُ, رَضَيْتَا, and سَرَّوَاتُ; but the Arabs followed in the sing. the masc. forms عَزَّوَا, رَمَيَا (§. 167, 2 a), and, not being able to say عَزَّوَاتُ and رَمَيَاتُ or رَمَيْتُ (§. 25), they substituted عَزَّتْ and رَمَتْ. In the dual, on the other hand, where they might have said عَزَّوَاتَا and رَمَيَاتَا, they followed the received fem. sing. in adopting عَزَّتَا and رَمَّتَا.

II. The third radical is elided between a short vowel and the long vowels  $\bar{i}$  and  $\bar{u}$ , and the two vowels are contracted in one of two ways.



1) Into a long vowel; namely  $\text{وُو}$  into  $\text{و}$ , as  $\text{سُرُوا}$  for  $\text{سَرُّوُوا}$ ,  $\text{يَغْزُون}$  and  $\text{يَغْزُوا}$  for  $\text{يَغْزُونُون}$  and  $\text{يَغْزُوُوا}$ ;  $\text{يُو}$  into  $\text{و}$ , as  $\text{رَضُوا}$  for  $\text{رَضِيُوا}$ ,  $\text{يَرْمُونَ}$  and  $\text{يَرْمُوا}$  for  $\text{يَرْمِيُون}$  and  $\text{يَرْمِيُوا}$ ;  $\text{وِي}$  into  $\text{ي}$ , as  $\text{تَغْزِينَ}$  and  $\text{تَغْزِي}$  for  $\text{تَغْزُون}$  and  $\text{تَغْزِي}$ ;  $\text{يِي}$  into  $\text{ي}$ , as  $\text{تَرْمِينَ}$  and  $\text{تَرْمِي}$  for  $\text{تَرْمِيْن}$  and  $\text{تَرْمِي}$ .

2) Into a diphthong; namely  $\text{وُو}$  into  $\text{و}$ , as  $\text{عَزُوا}$  for  $\text{عَزَّوُوا}$ ;  $\text{يُو}$  into  $\text{و}$ , as  $\text{رَمَوْا}$  for  $\text{رَمِيُوا}$ ,  $\text{يَرَضُونَ}$  and  $\text{يَرَضُوا}$  for  $\text{يَرَضِيُون}$  and  $\text{يَرَضِيُوا}$ ,  $\text{يُغْزُونَ}$  and  $\text{يُغْزُوا}$  for  $\text{يُغْزِيُون}$  and  $\text{يُغْزِيُوا}$ ;  $\text{يِي}$  into  $\text{ي}$ , as  $\text{تَرَضِينَ}$  and  $\text{تَرَضِي}$  for  $\text{تَرَضِيْن}$  and  $\text{تَرَضِي}$ ,  $\text{تُغْزِينَ}$  and  $\text{تُغْزِي}$  for  $\text{تُغْزِيْن}$  and  $\text{تُغْزِي}$ .

167. At the end of a syllable, the third radical is either vocalised or elided. It may stand at the end of a syllable either naturally, as in  $\text{عَزَّوَتْ} = \text{فَعَلَتْ}$ , or after dropping a short vowel, as in  $\text{يَرْمِي}$  for  $\text{يَرْمِيْ} = \text{يَفْعِلْ}$ . Hence arise the following cases.

I. 1. When standing naturally at the end of a syllable, the third radical is vocalised in two ways.

a) If the preceding vowel be homogeneous ( $\text{و}$  or  $\text{ي}$ ),  $\text{و}$  and  $\text{ي}$  become letters of prolongation, that is to say,  $\text{وُو}$  *uw* and  $\text{يِي}$  *iy* pass into  $\text{و}$  *u* and  $\text{ي}$  *i*. E. g.  $\text{رَضِيَتْ}$  for  $\text{رَضَوَتْ}$ ,  $\text{حَزِيَتْ}$  for  $\text{حَزَوَتْ}$ ,  $\text{رَضِيَتْ}$  for  $\text{رَضَوَتْ}$  (from  $\text{رَضِي}$  for  $\text{رَضُو}$ , according to §. 166, I. and §. 168).

b) If the preceding vowel be heterogeneous (ـَ), it forms with و and ی the diphthongs َوَ and َيَ. E. g. غَزَوْتَ, *gazawta*, for *gazawta*; رَمَيْتَ, *ramaita*, for *ramayta*.

2. When the third radical stands at the end of a syllable, not naturally, but in consequence of a short vowel having been dropped (وَ for وَ, يَ for يَ and يُ for يُ), it is vocalised in three different ways.

a) وَ *aw* and يَ *ay* become ā, but for the sake of distinction we write اَ for *aw*, and اِ (§. 7, rem. b) for *ay*. E. g. عَزَا for عَزَا, رَمَى for رَمَى, يُغَرَى for يُغَرَى and يُغَرَى, يُرَمَى for يُرَمَى and يُرَمَى.

b) وَ *uw* becomes و *ū*; as يَغْزُو, يَسْزُو, for يَغْزُو, يَسْزُو.

c) يَ *iy* becomes يَ *i*; as تَرْمِي for تَرْمِي.

II. The third radical is elided: —

1) When standing naturally at the end of a syllable. This happens in the Jussive and Imperative, in which the signification of the form produces the abbreviation. E. g. يَغْزُ, أَغْزُ, for يَغْزُو (يَغْزُو), أَغْزُو (أَغْزُو); يَرِمُ, اِرِمُ, for يَرْمِي (يَرْمِي), اِرْمِي (اِرْمِي); يَرْمَسُ, اِرْمَسُ, for يَرْمَسِي (يَرْمَسِي), اِرْمَسِي (اِرْمَسِي).

2) When it does not naturally stand at the end of a syllable. This happens in the nomina agentis, قَاعِلٌ

(§. 80), مُفَعِّلٌ, مُفَعِّلٌ, etc. (see §. 236), before the tènwin of damma and kèsra. These vowels are elided at the same time, but the tènwin is thrown back upon the kèsra of the second radical. E. g. رَامٌ for رَامِي and غَارٌ for غَارِي and غَارِي (غَارِي, §. 166, L); رَاضٍ for رَاضِي and رَاضِي (رَاضِي, رَاضِي); مُغْنِي for مُغْنِي and مُغْنِي; مُغْنِي for مُغْنِي and مُغْنِي; etc.

168. It has been already mentioned (§. 166, l.) that when the third radical is و, it passes between the vowels  $i-\bar{a}$  (وِ) and  $i-\bar{a}$  (وَ) into ي. After ي has been introduced in this manner into the 3. pers. sing. masc. Perf., it maintains itself throughout the whole inflection, as far as the above rules permit. Consequently, we get from رَضِيَ (for رَضَوْ) the forms رَضِيَتْ, يَرْضَى, اِرْضَى, تَرْضَيْنَ, تَرْضَى, غَرَى, تُغْرَيْنَ, غُرِيتَ.

169. Final و is changed into ي in all the derived forms of the verb; as غَرَى, رَاضَى, اُغْرَى, تَجَلَّى, تَرَاضَى, اِسْتَرْضَى, اِغْتَرَى, اِنْتَجَلَّى.

170. In the nomina patientis, مَفْعُولٌ (§. 80), of verba tertiae rad. و, the long vowel و  $\bar{u}$  is changed, as it were, into و  $uw$ , and the و thus obtained coalesces with the radical و into و; as مَفْرُورٌ for مَفْرُورٌ. In verba tertiae rad. ي, the influence of the third radical converts this secondary و into ي, the two coalesce into ي, and, in consequence, the preceding damma becomes kèsra; as مَرْمِيٌّ for مَرْمِيٌّ.

Such verbs as **رَضِيَ**, in which the final **ي** stands for **و**, (§. 166, I.), admit of either form, though **مَرَضِيَ** is more common than **مَرَضُو**.

General Rem. Verbs final **و** and **ي** present some interesting points of comparison with the corresponding forms in the other Shemitic dialects. In Aethiopic the difference between them is even more marked than in Arabic. *Anā* (to be downcast, distressed, captive) is distinguishable from *ānā* (to mean), only by the mechanical contrivance of writing the former **عَنَا** and the latter **عَنَى** (§. 168, l. 2. a); but the Aethiopian writes and pronounces *talawa* (to follow, **تَلَا**), *bakaya* (to weep, **بَكَى**). The Hebrew and Aramaean, on the other hand, are worse off than the Arab, for the former writes **הָלַךְ**, the latter **סָלַךְ** (in intrans. verbs **לָךְ** or **לַךְ**), whether the final radical be **ו** or **י**; and, consequently, verbs of this class may be confounded, even in Hebrew, with those that are properly **לָךְ** (†). See Gesenius' Heb. Gr. §. 74, rem. 21, 22. — The only Hebrew verb that retains final **י** is **שָׁלַח**, to be free of care, secure, safe (Ar. **سَلَا**), whence the participle **שָׁלֵחַ**, and the 1. pers. sing. Perf. **שָׁלַחְתִּי**; but the third radical frequently appears in the shape of a **ו**, especially in pausal forms, as **חָפְזִי**, **יִשְׁפְּזִי**, **יִשְׁפְּזִין**, **הִדְּפִינִי**, **הִדְּפִין**, and in the passive participle **נִפְלִי**. — The principles of contraction are much the same in Hebrew as in Arabic. **גָּלָה**, **גָּלְהָה**, etc., stand for *gālay*, *gillay*, etc., just as **רָמִי**, **جَلَّى**, for *ramay*, *g'allay*. The 3. p. s. fem. Perf. **גָּלְתָהּ** (in pause **גָּלְתָהּ**) has been already explained in §. 90. Gen. Rem. a; the ordinary form **קָטְלָהּ** sometimes occurs in pause, as **חָפְזָהּ**, Ps. LVII. 2. In such forms of the 2. p. s. Perf. as **גָּלְתָּהּ** and **נִפְלְתָּהּ**, **י** stands for **ו**, and is still farther weakened into **וּ** in the forms **נִפְלִיתָהּ**, **גָּלִיתָהּ**, etc. The Aramaic has here the advantage of the Hebrew in having preserved the diphthong, especially in Syriac, as **ܓܠܝܬܐ**, **ܕܠܝܬܐ**. See in general Gesenius' Heb. Gr. §. 74.

## 3. Verbs that are doubly and trebly weak (§. 129).

171. 1. Doubly weak verbs are divisible into two classes, each of which comprises several varieties. The *first class* consists of those which have both an *êlif hêmzatum* and a , or *ي* among their radicals; the *second* of those in which the letter , or *ي* occurs twice.

Rem. There is no trilateral verb that has more than one radical hêmza.

172. 1. Of the first class there are three sorts:

- 1) Verba hêmzata and primae rad. , or *ي*;
- 2) Verba hêmzata and secundae rad. , or *ي*;
- 3) Verba hêmzata and tertiae rad. , or *ي*.

Each of these admits of two varieties, according to the position of the *êlif hêmzatum*.

173. The first sort consists of *a*) verba secundae rad. hêmzatae, as *وَأَزَّ* to frighten; and *b*) verba tertiae rad. hêmzatae, as *وَدَّ* to smooth, *وَطَى* to tread upon. Such words follow in their inflection both the classes to which they belong; e. g. Imperf. *يَذُّ*, *يَدُّ*, *يَطُّ* (§§. 132—3 and 142, 144).

Rem. The Imperf. of *يَيْئَسُ*, to despair, is *يَيْئَسُ*, rarely *يَيْئِسُ* or *يَيْئَسُ*; its Imperal. *إِيئَسْ*, rarely *إِيئِسْ*.

174. The second sort is divided into *a*) verba primae rad. hêmzatae, as *آبَ* or *آبَ\** (for *أَوَبَ*) to return, *آلَ* or *آلَ\** (for *أَوَّلَ*) to return; and *b*) verba tertiae rad. hêmzatae, as *سَاءَ* (for *سَوَّءَ*) to illtreat, *جَاءَ* (for *جَيَّأَ*) to come, *شَاءَ*



## Imperf. Indicat.

|    | 3. m.     | 3. f.     | 2. m.     | 2. f.     | 1. c. |
|----|-----------|-----------|-----------|-----------|-------|
| S. | يَرَى     | تَرَى     | تَرَى     | تَرَيْنَ  | أَرَى |
| D. | يَرِيَانِ | تَرِيَانِ | تَرِيَانِ | تَرِيَانِ | تَرَى |
| P. | يَرُونَ   | يَرِينَ   | تَرُونَ   | تَرِينَ   | تَرَى |

## Jussive.

|    |         |         |         |         |       |
|----|---------|---------|---------|---------|-------|
| S. | يَرْ    | تَرْ    | تَرْ    | تَرَى   | أَرْ  |
| D. | يَرِيَا | تَرِيَا | تَرِيَا | تَرِيَا | تَرَى |
| P. | يَرُوا  | يَرِينَ | تَرُوا  | تَرِينَ | تَرَى |

## Imperat.

S. m. رَ or رْ (§. 175 rem.), f. رَى; D. c. رِيَا; P. m. رُوا,  
f. رِينَ.

Rem. a. The Perf. Act. of رَأَى almost always retains the hémza.

Rem. b. The Perf. Pass. is رُئِيَ (like رُمِيَ). In the Imperf. the hémza is elided, just as in the Active voice; e. g. يَرُ, يَرِي, for يَرِء, يَرِيء.

Rem. c. In the fourth form, when it signifies *to show*, the hémza is always elided: أَرَى, أَرَتْ, أَرَيْتَ, أَرَيْتَ; أَرِ, أَرِي, أَرِي. Otherwise it is retained.

177. 2. Of the second class, in which و or ي occurs twice, there are two sorts; a) those in which و or ي is the first and third radical, as وَفَى *to guard*, وَفَى *to be near*, وَجَى *to be sorefooted* (of a horse); and b) those in which

و or ی is the second and third radical, as شَرَى to *roast*, قَرَى to *be strong*, حَيَى (for حَيَّرَ) to *live*, عَيَى to *have an impediment in one's speech*.

178. The first sort follows in its inflection the verbs of the two classes primae and tertiae rad. و or ی. E. g.

وَقَى ; وَقَيْتَ , وَقَتْ , وَقَى ; يَقَى ; قَى ( §. 175 rem).

لَى ; لَيْتَ , وَلَيْتَ , وَلَى ; يَلَى ; لَى or لَى .

أَرَجَى (for أَرَجَ) ; يَرَجَى ; رَجَيْتَ , رَجَيْتَ , رَجَى .

179. In the second sort, the second radical undergoes no change whatever. E. g.

أَشْرَى ; شَرَى ; شَرَيْتَ , شَرَتْ , شَرَى ; يَشْرَى ; شَرَى .

أَقْرَى ; قَرَى ; قَرَيْتَ , قَرَيْتَ , قَرَى ; يَقْرَى ; قَرَى .

أَعْيَى ; عَيَى ; عَعَيْتَ , عَعَيْتَ , عَعَى ; يَعْيَى ; عَعَى .

أَحْيَى ; حَيَى ; حَعَيْتَ , حَعَيْتَ , حَعَى ; يَحْيَى ; حَعَى .

Rem. a. We write يَعْيَا , يَحْيَا, not يَعْيَى , يَحْيَى, to prevent the union of two ي, and also, in the latter case, to distinguish the Imperf. of حَيَى from the proper name يَحْيَى John.

Rem. b. حَيَى admits 1) of the contraction of the two ي, a) in those persons of the Perf. I. in which the second ي has a vowel, as حَى for حَيَى ; b) in the Imperf. I., as يَحْيَى , يَحْيَى ; c) in the nomen actionis II. (§. 80), حَيَّةٌ for حَيَّةٌ ; 2) of the elision of the second ي in the Perf. and Imperf. X., as يَسْتَحْيَى , يَسْتَحْيَى , for يَسْتَحْيَى , يَسْتَحْيَى . — عَيَى also admits of being contracted into عَى , and يَعْيَا into يَعَى .



180. II. Trebly weak verbs are divisible into two classes; namely 1) those in which one radical is hèmza and the other two و or ی; and 2) those in which all the three radicals are و or ی.

Rem. We pass over the second class, as it consists of only one or two verbs that are hardly ever used; e. g. *يَا* to write the letter ی.

181. Verbs of the first class are of two sorts, namely a) those in which the hèmza is the first radical, as *أَوَى* to betake oneself to, to withdraw to; and b) those in which the hèmza is the second radical, as *وَأَى* to promise. The former are inflected like *أَثَرَ* and *شَوَى* (§. 179), e. g. *أَوَى*, *وَقَى*, *أَوَتْ*, *أَوَيْتَ*, *يَأْوِي*, *يَأْوِي*; the latter like *سَأَلَ* and *وَقَى* (§. 178). E. g.

## Perfect

|    | 3. m.    | 3. f.       | 2. m.        | 2. f.        | 1. c.     |
|----|----------|-------------|--------------|--------------|-----------|
| S. | وَأَى    | وَأَتْ      | وَأَيْتَ     | وَأَيْتِ     | وَأَيْتُ  |
| D. | وَأَيَّا | وَأَيَّاتَا | وَأَيْتُمَا  | وَأَيْتُمَا  |           |
| P. | وَأَوْا  | وَأَيْنَ    | وَأَيْنُكُمْ | وَأَيْنُكُمْ | وَأَيْنَا |

## Imperf. Indicat.

|    | يَأْوِي     | يَأْوِي     | يَأْوِي     | يَأْوِي     | يَأْوِي   |
|----|-------------|-------------|-------------|-------------|-----------|
| S. | يَأْوِي     | يَأْوِي     | يَأْوِي     | يَأْوِي     | يَأْوِي   |
| D. | يَأْوِيَانِ | يَأْوِيَانِ | يَأْوِيَانِ | يَأْوِيَانِ |           |
| P. | يَأْوُونَ   | يَأْوِينَ   | يَأْوُونَ   | يَأْوِينَ   | يَأْوُونَ |

## Jussive.

|    | 3. m.  | 3. f.  | 2. m.  | 2. f.  | 1. c. |
|----|--------|--------|--------|--------|-------|
| S. | يَا    | تَا    | تَا    | تَاي   | أَء   |
| D. | يَايَا | تَايَا | تَايَا | تَايَا |       |
| P. | يَاوَا | يَايِن | تَاوَا | تَايِن | نَا   |

## Imperat.

|       |           |        |             |            |          |
|-------|-----------|--------|-------------|------------|----------|
| S. m. | اُ or اُء | f. اِي | D. c. اِيَا | P. m. اُوا | f. اِيِن |
|-------|-----------|--------|-------------|------------|----------|

## Appendix A.

## 1. The Verb لَيْسَ.

182. The negative substantive verb لَيْسَ, *he was not, is not*, has no Imperf., and is inflected like verba mediae rad. *ى* et *و*.

|    | 3. m.    | 3. f.     | 2. m.     | 2. f.     | 1. c.   |
|----|----------|-----------|-----------|-----------|---------|
| S. | لَيْسَ   | لَيْسَتْ  | لَسْتَ    | لَسْتِ    | لَسْتُ  |
| D. | لَيْسَا  | لَيْسَتَا | لَسْتُمَا | لَسْتُمَا |         |
| P. | لَيْسُوا | لَسْنِ    | لَسْتُمْ  | لَسْتُنَّ | لَسْنَا |

Rem. *a*. لَيْسَ is compounded of لَا, *not*, and the unused أَيسَ = Heb. *אִישׁ* or *אִשָּׁה*, *he is, was*.

Rem. *b*. Instead of لَيْسَ we find occasionally لَات, which is indeclinable. It corresponds to the Aramaic *ܠܐܬ*, *ܠܐܬܐ*, compounded of *ܠܐ* and *ܬܐ*, *ܬܐܬܐ*, *ܬܐܬܐܬܐ*.

## 2. The Verbs of Praise and Blame.

183. The *verbs of praise and blame* (أَفْعَالُ الْمَدْحِ وَالذَّمِّ) are نِعَمَ, *to be good*, and يَتَسَّ, *to be bad*. They are used as exclamations, and are generally indeclinable, though the fem. نِعِمَّتْ and يَتَسَّتْ, and occasionally the dual نِعِمَّا and plur. نِعْمُوا, occur.

Rem. *a*. Instead of نِعَمَ we may say نَعَمَ, نِعِمَ, and نَعِمَ, which last is obviously the original form. In like manner يَتَسَّ has been formed from يَتَسَّ.

Rem. *b*. These forms are to be explained as follows. 1) Every Arabic verb of the form فَعَلَ or فَعِلَ may also be pronounced عَلِمَ, فَجَرَ, دَبَرَ, بَذَخَ, as فَعِلَ, فَجَرَ, دَبَرَ, بَذَخَ, — a contraction which is sometimes extended to the passive فُعِلَ, as مُطِيَ for مُطِيَ (from مَطَا). Hence نِعَمَ becomes نَعَمَ. 2) If the second radical be guttural, its vowel, instead of being elided, may be transferred to the first radical; as ذَهَبَ for ذَهَبَ, شَهَدَ for شَهَدَ. Hence نِعَمَ for نَعِمَ, يَتَسَّ for يَتَسَّ. 3) The form فَعِلَ, which has been thus attained, may take an additional kësra to lighten the pronunciation (فَعِلَ); as ذَهَبَ, شَهَدَ. Hence نِعَمَ. — These observations cast light on the peculiar form of intransitive verbs in Aethiopic; as ገብረ: *gabra* (to do) for *gabāra* (compare عَمِلَ), ሰጠ: *sakra* (to be drunk, سَكِرَ) for *sakira*, ጸጠ: *yabsa* (to be

dry, يَبِسَ) for *yabisa*, ΦCΩ: *karbu* (to be near, قَرُبَ) for *kariba* or *karūba*; and, when the second radical is guttural, قَهْرَ: *mēkra* (to have pity upon, رَحِمَ) for *māhira*, شَحِنَ: *sēhna* (to be hot, سَخِنَ) for *sahīna* or *sahūna*.

### 3. The Forms expressive of Wonder.

184. The Arabic language possesses two forms of expression, called by the native grammarians أفعال التَّعَجُّبِ or *verbs of wonder*. The one is the 3. pers. masc. sing. Perf. act. IV., preceded by مَا, and followed by the accusative of the object that causes one wonder; as مَا أَفْضَلَ زَيْدًا, *what an excellent man Zēid is!* The other is the 2. pers. masc. sing. Imperat. IV., followed by the preposition بِ with the genitive; as أَفْضِلْ بِزَيْدٍ, with the same signification as before.

Rem. a. The first formula literally means: *what makes Zēid excellent?* can anything make him more excellent than he is? The second: *make Z. excellent* (if you can, — you cannot make him more excellent than he is); or, more literally: *try (your ability) at making excellent upon (بِ) Zēid.*

Rem. b. These expressions of admiration are seldom formed from the derived forms of the triliteral verb (not very unfrequently, however, from the fourth), and never from the quadrilaterals. If they come from verba mediae rad. geminatae or tertiae rad. و et ي, they follow the inflection of these classes; as: مَا أَشَدَّ أَبَاهُ or أَشَدُّ, *how strong his father is!* مَا أَعْمَى عَمْرًا or أَعْمَى, *how blind Amr is!* But if from verba mediae rad. و et ي, they follow the inflection of the strong verb; as: مَا أَقْوَلَ or أَقُولُ بِ, *how well he speaks!*

Rem. *c.* These verbal forms are, of course, indeclinable.

Rem. *d.* مَا أَحْسَنَهُ and مَا أَمْلَحَهُ, *how handsome he is!*

admit of the diminutive forms (see §. 269) مَا أَحْسِنَتْهُ and مَا أَمْلَحَتْهُ.

## Appendix B.

The Verbal Suffixes, which express the Accusative.

185. The following are the verbal suffixes, which express the accusative.

### *Singular.*

|       | Masc.           | Common.        | Fem.            |
|-------|-----------------|----------------|-----------------|
| 3. p. | هُ <i>him.</i>  | ...            | هَا <i>her.</i> |
| 2. p. | كَ <i>thee.</i> | ...            | كِ <i>thee.</i> |
| 1. p. | ...             | نِي <i>me.</i> | ...             |

### *Dual.*

|       |     |                         |     |
|-------|-----|-------------------------|-----|
| 3. p. | ... | هُمَا <i>them both.</i> | ... |
| 2. p. | ... | كُمَا <i>you both.</i>  | ... |
| 1. p. | ... | ...                     | ... |

### *Plural.*

|       |                   |                |                    |
|-------|-------------------|----------------|--------------------|
| 3. p. | هُمْ <i>them.</i> | ...            | هُنَّ <i>them.</i> |
| 2. p. | كُمْ <i>you.</i>  | ...            | كُنَّ <i>you.</i>  |
| 1. p. | ...               | نَا <i>us.</i> | ...                |

Rem. *a.* The same forms serve, when appended to the noun, to express the genitive; excepting that *my* is *يَـ* instead of *نِي*.

Rem. *b.* The damma of *هَـ*, *هُمَا*, *هُنَّ*, and *هُنَّ*, is changed after *يَـ*, *يَـ*, and *يَـ*, into *kēsra*; as *يَأْتِيهِمْ*, *يَأْتِيهِمْ*, *he will come to him, to them*; *يَأْتِيَهُنَّ*, *يَأْتِيَهُنَّ*, *come to them* (dual m. and f.), *to them* (plur. fem.); *لَمْ تَرْضَيْهِ* *thou* (fem.) *hast not been pleased with him*.

Rem. *c.* The *يَـ* of the suffix 1. pers. sing. is sometimes elided; as *أَتَقَرُّنِي* for *أَتَقَرُّنِي*, *fear me*.

Rem. *d.* Old and poetic forms are: *يَـ* and *يَـ*, *هُم*, *هُنَّ*, or *هُم*, *كُم*. See §. 89, rem. *e*, and §. 20, 2 and 4.

Rem. *e.* On the suffix pronouns in Hebrew and Syriac see Gesenius' Heb. Gr. §§. 57 and 89, Cowper's Syr. Gr. §§. 64—66. In general, the Hebrew and Aramaic suffixes closely resemble those of the modern Arabic, as is shown by the following table of the suffixes appended to a noun in the singular.

| Singular. |                                                                                           |                                  |
|-----------|-------------------------------------------------------------------------------------------|----------------------------------|
|           | Masc.                                                                                     | Fem.                             |
| Ar. 3. p. | كِتَابُهُ, pron. <i>kitābo</i> , and sometimes written<br>كِتَابُو<br>أَبُو <i>abūh</i> . | كِتَابُهَا<br>أُمُّهَا           |
| Heb.      | כְּתָבָהּ, כְּתָבוֹ<br>אָבִיו, אָבִיהָ                                                    | כְּתָבָהּ<br>אָמִיהָ             |
| Chald.    | כְּתָבָהּ<br>אָבִיהָ (Syr. ܐܒܝܗ)                                                          | כְּתָבָהּ<br>אָמִיהָ (Syr. ܐܡܝܗ) |

|           | Masc.                           | Common.            | Fem.                            |
|-----------|---------------------------------|--------------------|---------------------------------|
| Ar. 2. p. | كِتَابَكَ, pr. <i>kitābak</i> . | ...                | كِتَابَكَ, pr. <i>kitābək</i> . |
|           | أَبُوكَ, <i>abūk</i> .          |                    | أَبُوكِي, <i>abūkī</i> .        |
| Heb.      | קְתִיבְךָ                       | ...                | קְתִיבְךָ                       |
|           | אָבִיךָ                         |                    | אָבִיךָ                         |
| Chald.    | קְתִיבְךָ                       | ...                | קְתִיבְךָ                       |
|           | אָבוּךָ                         |                    | אָבוּךָ (ܐܘܒܝܟܝ)                |
| Ar. 1. p. | ...                             | كِتَابِي           | ...                             |
|           |                                 | أَبِي              |                                 |
| Heb.      | ...                             | קְתִיבִי           | ...                             |
|           |                                 | אָבִי              |                                 |
| Chald.    | ...                             | קְתִיבִי (ܐܘܒܝܟܝܝ) | ...                             |
|           |                                 | אָבִי (ܐܘܒܝ)       |                                 |

## Plural.

|           |                        |     |                          |
|-----------|------------------------|-----|--------------------------|
| Ar. 3. p. | كِتَابَهُمْ            | ... | (كِتَابَهُنَّ)           |
|           | أَبُوهُمْ              |     | (أَبُوهُنَّ)             |
| Heb.      | קְתִיבָם               | ... | קְתִיבָן                 |
|           | אָבִיהֶם               |     | אָבִיהֶן                 |
| Chald.    | קְתִיבְהוֹן (ܐܘܒܝܗܘܢ)  | ... | קְתִיבְהֵין              |
|           | אָבוּהוֹן (ܐܘܒܝܗܘܢܝܝ)  |     | אָבוּהֵין (ܐܘܒܝܗܘܢܝܝܝ)   |
| Ar. 2. p. | كِتَابُكُمْ            | ... | (كِتَابُكُنَّ)           |
|           | أَبُوكُمْ              |     | (أَبُوكُنَّ)             |
| Heb.      | קְתִיבְכֶם             | ... | קְתִיבְכֶן               |
|           | אָבִיכֶם               |     | אָבִיכֶן                 |
| Chald.    | קְתִיבְכוֹן (ܐܘܒܝܚܝܐܢ) | ... | קְתִיבְכֵין              |
|           | אָבוּכֹן (ܐܘܒܝܚܝܐܢܝܝܝ) |     | אָבוּכֵין (ܐܘܒܝܚܝܐܢܝܝܝܝ) |

|           | Masc. | Common.            | Fem. |
|-----------|-------|--------------------|------|
| Ar. 1. p. | ...   | كِتَابَنَا         | ...  |
|           |       | أَبُونَا           | "    |
| Heb.      | ...   | בְּנֵינוּ          | ...  |
|           |       | אֲבוֹנָא           |      |
| Chald.    | ...   | ܐܒܘܢܐ (Syr. ܐܒܘܢܐ) | ...  |
|           |       | ܐܒܘܢܐ (Syr. ܐܒܘܢܐ) |      |

186. Some forms of the verb are slightly altered by the addition of the accusative suffixes.

1) Those persons that end in the *êlif otiosum* (see §. 7 rem. *a*), reject it before the suffix, as being no longer necessary (since it was added only to prevent the possibility of the termination *و*, being in some cases mistaken for the conjunction *و*, and); as *نَصَرُوا* *they helped*, *نَصَرُونِي* *they helped me*.

2) The final consonant of the 2. pers. masc. plur. Perf. retains before the suffixes, to avoid cacophony, the long *ḍamma* which it had in an older stage of the language; as *رَأَيْتُمْ* *you have seen*, *رَأَيْتُمُونِي* *you have seen me*. The same thing takes place with the accusative suffix of the 2. pers. masc. plur. *كُم*, when it is followed by another suffix (see §. 187); as *يُرِيكُمُوهُمْ* *he shewed them to you*.

3) The 2. and 3. pers. masc. plur. Imperf. occasionally reject the termination *ن* before the suffixes *نِي* and *نَا*; as *تَأْمُرُونِي* for *تَأْمُرُونِي*, *you order me*, *تَقْلُرُونَا* for *تَقْلُرُونَا*, *you hate us*.



4) The vowel  $\text{ـ}$  in the termination of the 2. pers. fem. sing. Perf. is sometimes lengthened before the suffixes; as  $\text{كَسَرْتِيْ}$  for  $\text{كَسَرْتِیْ}$ , *thou hast broken it*.

5) The  $\text{ی}$  of the 3. pers. masc. sing. Perf. in verba tertiae rad.  $\text{ی}$ , may be retained before the suffixes, or (which is more usual) be changed into  $\text{ت}$ ; as  $\text{رَمِیْتُ}$  (§. 7 rem. c) or  $\text{رَمَاتُ}$ , *he threw it*.

187. A verbal form may take two suffixes, provided they do not indicate one and the same person. These two may both be appended to the verb, the suffix of the 1. pers. naturally preceding that of the 'second or third, and the suffix of the 2. pers. that of the third. E. g.  $\text{أَعْطَانِيكَ}$ ,  $\text{أَعْطَانِيْ}$ , *he gave thee, it, to me*;  $\text{يَكْفِيْكَهُمْ}$ , *he will suffice thee against them* (will be sufficient to protect thee against them).

188. Sometimes, however, we find the pronominal object expressed, not by the accusative suffixes attached to the verb, but by the genitive suffixes appended to the word  $\text{إِيَّأ}$ , *'iyyā* (which never occurs alone). The following are the compound pronouns thus formed.

| <i>Singular.</i> |          |          |           |
|------------------|----------|----------|-----------|
|                  | Masc.    | Common.  | Fem.      |
| 3. pers.         | إِيَّاهُ | ...      | إِيَّاهَا |
| 2. pers.         | إِيَّاكَ | ...      | إِيَّاكِ  |
| 1. pers.         | ...      | إِيَّايَ | ...       |

*Dual.*

|              | Masc. | Common.     | Fem. |
|--------------|-------|-------------|------|
| 3. pers. ... |       | إِيَّاهُمَا | ...  |
| 2. pers. ... |       | إِيَّاكُمَا | ...  |
| 1. pers. ... |       | ...         | ...  |

*Plural.*

|          |            |           |             |
|----------|------------|-----------|-------------|
| 3. pers. | إِيَّاهُمْ | ...       | إِيَّاهُنَّ |
| 2. pers. | إِيَّاكُمْ | ...       | إِيَّاكنَّ  |
| 1. pers. | ...        | إِيَّانَا | ...         |

Rem. a. The suffix of the 1. p. sing. is in this case *ي*, instead of *ي*, because all nouns ending in *ا* take that form. See §. 317 rem. a.

Rem. b. *إِيَّا* seems to be derived from the radical *اوى*, whence the cognate word *آية*, *a sign, the figure or body* (of anything), which is identical with the Hebrew *אֵיָה* (for *אֵיָה*), Aram. *אָה, אָה*. The word *אֵיָה* (Aram. *אָה, אָה, אָה*) is used in Hebrew as a pronoun, but with a wider range than *إِيَّا*, since it is frequently prefixed to definite nouns in the accus. (see Gesenius' Heb. Gr. §. 115, 2 and the note \*). In later Hebrew and in Samaritan its use is even less restricted than in biblical Hebrew, for it is connected with prepositions in such phrases as *בְּאַיֵּה הַיּוֹם*, Samar. *בְּיֵהַ יוֹמָה*, *on that same day*; *בְּאַיֵּה הָאָרֶץ*, Sam. *בְּיֵהַ אֶרְעָה*, *in that same land*. The Aethiopic uses *k'iyā* with the pronominal suffixes exactly as the Arabic does *إِيَّا*, but whether the two words are radically connected is perhaps doubtful.

189. These suffixes compounded with *إِيَّا* are used in two cases.

1) Very frequently, but not always (see §. 187), when two suffixes would otherwise have to be appended to the same verb; as **أَعْطَانِي إِيَّاهُ**, instead of **أَعْطَانِيهِ**, *he gave it to me*.

2) When the pronoun is, for the sake of emphasis, placed before the verb; as **إِيَّاكَ نَسْتَعِينُ وَإِيَّاكَ نَعْبُدُ**, *thee (none but thee) we worship, and to thee we cry for help*. Compare in Heb. **קָרָאתִי לֹא הִירָאִי**, Jerem. V. 22.

Rem. a. The suffix attached to **إِيَّا** is always that which would occupy the second place, if appended to the verb. In certain cases this form alone is used, either for the sake of precision or of euphony. Thus, *he gave me to him* must be worded **أَعْطَاهُ إِيَّايَ**, to distinguish it from **أَعْطَانِيهِ** *he gave him to me*; but it is euphony that requires **أَعْطَاهُ إِيَّاهُ**, *he gave it to him*, instead of **أَعْطَاهُ**.

Rem. b. A very strong emphasis is expressed by prefixing the pronoun with **إِيَّا**, and at the same time appending the pronominal suffix to the verb; as **وَإِيَّايَ فَاتَّقُرُونِ**, *me therefore, fear me*.

## II. The Noun.

190. The Noun, **الْإِسْمُ**, *nomen*, is of six kinds.

1) The *nomen substantivum*, or Substantive, more especially designated **الْإِسْمُ**, and also **الْمَوْصُوفُ**, *qualificabile*, that is, a word which admits of being united with a descriptive epithet (adjective).

2) The *nomen adjectivum*, or Adjective, **الصِّفَةُ**, *quality, descriptive epithet*.

3) The *nomen numerale*, or Numeral Adjective, **إِسْمُ الْعَدَدِ**, *the noun of number*.

4) The *nomen demonstrativum*, or Demonstrative Pronoun, **إِسْمُ الْإِشَارَةِ**, *the noun of indication*, that is, by which some object is pointed out.

5) The *nomen conjunctivum*, or Relative Pronoun, **الْمَوْصُولُ الْأَسْمَى**, *the noun that is united (with a relative clause)*.

6) The *pronomen*, or Personal Pronoun, **الِاسْمُ الْمُضْمَرُ** or **الْضَّمِيرُ**, *the noun that is kept in mind*, also called **الْكِنَايَةُ**, *ἀντωνυμία*.

Rem. Of the pronouns we have already treated in part in §§. 84—89 and 185—9, and some further remarks regarding them will be given in §. 317. The numeral adjectives and the demonstrative and relative pronouns will be handled separately, after we have done with the nouns substantive and adjective (see §§. 318—353). The nouns substantive and adjective we shall treat of together, because, in regard to form, they are identical in almost every respect.

## A. The Nouns Substantive and Adjective.

### 1. The Derivation of Nouns Substantive and Adjective, and their different Forms.

191. Nouns are divisible, in respect of their origin, into two classes, *primitive* and *derivative*. The primitive nouns are all substantives; as **رَجُلٌ** *man*, **فَرَسٌ** *horse*, **عَيْنٌ** *eye*, **مَاءٌ** *water*. The derivative nouns may be substantives or

adjectives, and are either *deverbal*, that is, derived from verbs, as <sup>٩</sup>تَقْسِيمٌ *division* (from <sup>٩</sup>قَسَمَ *to divide*), <sup>٩</sup>مِفْتَاحٌ *a key* (from <sup>٩</sup>فَتَحَ *to open*), <sup>٩</sup>مَرِيضٌ *sick* (from <sup>٩</sup>مَرَضَ *to be sick*); or *denominative*, that is, derived from nouns, as <sup>٩</sup>مَأْسَدٌ *a place that abounds in lions* (from <sup>٩</sup>أَسَدٌ *a lion*), <sup>٩</sup>إِنْسَانِيٌّ *human* (from <sup>٩</sup>إِنْسَانٌ *a human being*), <sup>٩</sup>كَلْبِيٌّ *a little dog* (from <sup>٩</sup>كَلْبٌ *a dog*). At a later period, nouns were formed, in the language (or rather jargon) of the philosophical schools, from pronouns and particles (we might call them *departiculative*), as <sup>٩</sup>أَنَايَةٌ *egotism* (from <sup>٩</sup>أَنَا *I*), <sup>٩</sup>كَيْفِيٌّ *qualitative*, and <sup>٩</sup>كَيْفِيَّةٌ *quality* (from <sup>٩</sup>كَيْفَ *how?*).

Rem. In such Arabic Lexicons as are arranged according to the etymological principle, a verb is frequently given as the etymon of what are really primitive nouns, and a comparison of the meaning of the two shows that the former is in fact the derivative word. Thus <sup>٩</sup>مَاءٌ, *water*, is not derived from <sup>٩</sup>مَاءَ, *to be full of water*, which is given in the Dictionaries as its root, but, conversely, <sup>٩</sup>مَاءَ is a denominative verb, formed from <sup>٩</sup>مَاءٌ.

192. Deverbal nouns are divisible into two principal classes; namely:

- 1) *Nomina verbi*, <sup>٩</sup>أَسْمَاءُ الْفِعْلِ;
- 2) *Nomina agentis*, <sup>٩</sup>أَسْمَاءُ الْفَاعِلِ, and *nomina patientis*, <sup>٩</sup>أَسْمَاءُ الْمَفْعُولِ.

The *nomina verbi* are by their nature substantives, but have come to be used also as adjectives; the *nomina agentis* et *patientis* are by their nature adjectives, but have come to be used also as substantives.

193. Connected with the *nomina verbi* are the four following classes of deverbals nouns.

1) *Nomina vicis*, أَسْمَاءُ الْمَرَّةِ, nouns that express the doing of an action *once*.

2) *Nomina speciei*, أَسْمَاءُ النَّوْعِ, nouns of *kind* or *manner*.

3) *Nomina loci et temporis*, أَسْمَاءُ الْمَكَانِ وَالزَّمَانِ, also called *nomina vasis*, أَسْمَاءُ الظَّرْفِ, nouns of *place* and *time*.

4) *Nomina instrumenti*, أَسْمَاءُ الْأَلَةِ, nouns denoting the *instrument*.

194. Denominative nouns are divisible into six classes; namely:

1) *Nomen unitatis vel individualitatis*, اِسْمُ الْوَحْدَةِ, the noun that denotes *the individual*.

2) *Nomen abundantiae vel multitudinis*, اِسْمُ الْكَثَرَةِ, the noun that denotes the place where anything is found in *abundance*.

3) *Nomen vasis*, اِسْمُ الْوَعَاءِ, the noun that expresses the *vessel* which contains anything.

4) *Nomen relativum*, اِلِاسْمُ الْمُنْسُوبُ or اَلتَّسْبُؤُ (lit. *the referred noun, the reference or relation*), a particular class of derivative adjectives.

5) *Nomen abstractum qualitatis*, اِسْمُ اَلْكَفِيَّةِ, the abstract noun of quality (see §. 191).

6) *Nomen deminutivum*, اِلِاسْمُ الْمُصَغَّرُ or اَلتَّصْغِيرُ (lit. *the lessened noun, the lessening*), the *diminutive*.

a. The Deverbal Nouns.

α) The Nomina Verbi.

195. The nomina verbi, *أَسْمَاءُ الْفِعْلِ*, are abstract substantives, which express the action, passion, or state indicated by the corresponding verbs, without any reference to object, subject, or time.

Rem. The *nomina verbi* is also called *الْمَصْدَرُ* (lit. *the place whence anything goes forth, where it originates*), because most Arab grammarians derive the compound idea of the finite verb from the simple idea of this substantive. We may compare with it the Greek Infinitive used with the article as a substantive.

196. The *nomina verbi*, which may be derived from the groundform of the ordinary trilateral verb, are:

|                     |                      |                       |
|---------------------|----------------------|-----------------------|
| 1. <i>فَعْلٌ</i>    | 13. <i>فَعْلَى</i>   | 25. <i>فِعَالَةٌ</i>  |
| 2. <i>فَعَلٌ</i>    | 14. <i>فَعَلَى</i>   | 26. <i>فُعَالَةٌ</i>  |
| 3. <i>فَعِلٌ</i>    | 15. <i>فِعِلَى</i>   | 27. <i>فُعُولٌ</i>    |
| 4. <i>فُعِلٌ</i>    | 16. <i>فُعِلَى</i>   | 28. <i>فُغُولٌ</i>    |
| 5. <i>فِعِلٌ</i>    | 17. <i>فَعْلَانٌ</i> | 29. <i>فُعُولَةٌ</i>  |
| 6. <i>فُعِلٌ</i>    | 18. <i>فَعْلَانٌ</i> | 30. <i>فُغُولَةٌ</i>  |
| 7. <i>فُعَلٌ</i>    | 19. <i>فِعْلَانٌ</i> | 31. <i>فَعِيلٌ</i>    |
| 8. <i>فَعْلَةٌ</i>  | 20. <i>فُعْلَانٌ</i> | 32. <i>فَعِيلَةٌ</i>  |
| 9. <i>فَعَلَةٌ</i>  | 21. <i>فَعَالٌ</i>   | 33. <i>مَفْعَلٌ</i>   |
| 10. <i>فِعْلَةٌ</i> | 22. <i>فِعَالٌ</i>   | 34. <i>مَفْعِلٌ</i>   |
| 11. <i>فُعْلَةٌ</i> | 23. <i>فُغَالٌ</i>   | 35. <i>مَفْعَلَةٌ</i> |
| 12. <i>فُغْلَةٌ</i> | 24. <i>فَعَالَةٌ</i> | 36. <i>مَفْعِلَةٌ</i> |

197. *All* these nouns cannot, however, be formed from *every* trilateral verb. The majority of verbs admit of but one form, very few of more than two or three. What these are, must be learned from the Lexicon.

198. The five forms, which are most frequently used, are:

1. <sup>1</sup>فَعْلٌ, 2. <sup>2</sup>فَعَلٌ, 24. <sup>3</sup>فَعَالَةٌ, 28. <sup>4</sup>فُعُولٌ, 30. <sup>5</sup>فُعُولَةٌ.

1) <sup>1</sup>فَعْلٌ is the abstract noun from *transitive* verbs of the forms <sup>1</sup>فَعَلَ and <sup>2</sup>فَعِلَ; as <sup>1</sup>قَتَلَ to kill, <sup>1</sup>قَتْلٌ killing or being killed (§. 201); <sup>2</sup>فَهِمَ to understand, <sup>2</sup>فَهْمٌ understanding, insight.

2) <sup>2</sup>فَعَلٌ is the abstract noun from *intransitive* verbs of the form <sup>2</sup>فَعَلَ; as <sup>2</sup>قَعَدَ and <sup>2</sup>جَلَسَ to sit, <sup>2</sup>قُعُودٌ and <sup>2</sup>جُلُوسٌ sitting; <sup>2</sup>خَرَجَ to go out, <sup>2</sup>خُرُوجٌ going out.

3) <sup>3</sup>فَعَلٌ is the abstract noun from *intransitive* verbs of the form <sup>3</sup>فَعَلَ (§§. 38 and 92); as <sup>3</sup>فَرَحَ to be glad, <sup>3</sup>فَرَحٌ joy; <sup>3</sup>مَرَضَ to be sick, <sup>3</sup>مَرَضٌ sickness.

4) <sup>4</sup>فُعُولٌ and <sup>5</sup>فُعُولَةٌ are the abstract nouns from verbs of the form <sup>4</sup>فَعَلَ; as <sup>4</sup>سَهَلَ to be smooth, <sup>4</sup>سَهَالَةٌ and <sup>4</sup>سُهُولَةٌ smoothness, ease; <sup>4</sup>خَسُنَ to be rough, <sup>4</sup>خُسُونَةٌ roughness; <sup>4</sup>سَرَوَ to be generous, <sup>4</sup>سَرَاوَةٌ generosity.

Rem. a. The noun <sup>1</sup>فَعْلٌ is also derived from verbs of the form <sup>1</sup>فَعَلَ, sometimes along with <sup>2</sup>فَعَلٌ, sometimes alone; as <sup>1</sup>طَلَبَ to seek, <sup>1</sup>طَلَبٌ search; <sup>1</sup>هَرَبَ to flee, <sup>1</sup>هَرَبٌ flight.

Rem. b. The abstract nouns of verbs which express *flight*, or *refusal*, usually take the form <sup>4</sup>فُعَالٌ; as <sup>4</sup>فَرَّ, <sup>4</sup>نَفَرَ, <sup>4</sup>شَرَدَ, to flee, <sup>4</sup>فِرَارٌ, <sup>4</sup>نِفَارٌ, <sup>4</sup>شِرَادٌ أَبَى to refuse, <sup>4</sup>إِبَاءٌ. Those that express



sickness or ailment of any kind have <sup>9</sup>فُعَالٌ, as <sup>9</sup>سَعَلٌ to cough, <sup>9</sup>سُعَالٌ; violent or continuous motion, <sup>9</sup>فُعَلَانٌ, as <sup>9</sup>طَارٌ to fly, <sup>9</sup>فُعِيلٌ, <sup>9</sup>طَيْرَانٌ, <sup>9</sup>خَقَقٌ to palpitate, <sup>9</sup>خَقَقَانٌ; change of place, <sup>9</sup>فُعِيلٌ, as <sup>9</sup>رَحَدٌ to travel, <sup>9</sup>رَحِيدٌ; sound, <sup>9</sup>فُعَالٌ and <sup>9</sup>فُعِيلٌ, as <sup>9</sup>نَعَبٌ to croak, <sup>9</sup>نُعَابٌ and <sup>9</sup>نَعِيبٌ, <sup>9</sup>شَهَقٌ to sob, <sup>9</sup>شَهِيْقٌ, <sup>9</sup>صَهَلٌ to neigh, <sup>9</sup>صَهِيْدٌ, <sup>9</sup>نَهَقٌ to bray, <sup>9</sup>نُهَائٌ and <sup>9</sup>نِهِيْقٌ, <sup>9</sup>نَهَتْ to roar, <sup>9</sup>نُهَاتٌ and <sup>9</sup>نِهِيْتٌ; office, trade, or handicraft, <sup>9</sup>فُعَالَةٌ, as <sup>9</sup>خَلَفٌ to succeed, <sup>9</sup>خِلَافَةٌ to be successor (<sup>9</sup>خَلِيْفَةٌ) or caliph, the caliphate, <sup>9</sup>كَتَبٌ to write, <sup>9</sup>كِتَابَةٌ the office of secretary, <sup>9</sup>خَاطٌ to sew, <sup>9</sup>خِيَاطَةٌ the trade of tailor.

199. If the middle radical of a verb can be pronounced with two or three vowels, and its signification varies accordingly, that verb may have several abstract nouns, one for each form and meaning of the Perfect. Thus, <sup>9</sup>رَفَعَ is the abstract noun from <sup>9</sup>رَفَعَ to raise; <sup>9</sup>رَفْعَةٌ and <sup>9</sup>رَفْعَةٌ from <sup>9</sup>رَفَعَ to be high, exalted; <sup>9</sup>رَفَاعَةٌ, <sup>9</sup>رَفَاعَةٌ, and <sup>9</sup>رَفَاعَةٌ, from <sup>9</sup>رَفَعَ to have a loud voice.

200. If a verb has only one form, but several different significations, it has often different abstract nouns, one peculiar to each of its meanings. E. g. <sup>9</sup>حَكَمَ, to judge, makes <sup>9</sup>حُكْمٌ, but when it signifies to bridle (a horse), <sup>9</sup>حَكْمٌ; <sup>9</sup>خَرَّ, to fall prostrate, has <sup>9</sup>خَرٌّ or <sup>9</sup>خُرُورٌ, but when it means the sound of rushing water, <sup>9</sup>خَرِيرٌ.

201. The nomina verbi are used both in an active and a passive sense; as <sup>9</sup>قَتَلَهُ his killing (another) or his being

*killed himself; لَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا work no evil upon the earth after its having been well ordered; في هَذِهِ السَّنَةِ أَظْهَرَ الْمَأْمُونُ الْقَوْلَ بِخَلْقِ الْقُرْآنِ in this year 'el-Mā'mūn publicly espoused the doctrine of the Korān's having been created.*

Rem. There are also nomina verbi that have always a passive signification; as **وُجِدَ** *existence*, from **وَجَدَ** *to be found, to exist*. The noun from the active **وَجَدَ**, *to find*, is **وَجْدَانٌ**.

202. The nouns formed from the derived forms of the strong trilateral verbs are as follows.

- |                                                               |                           |
|---------------------------------------------------------------|---------------------------|
| II. <b>تَفْعِيلٌ</b> , <b>تَفْعِلَةٌ</b> , <b>تَفْعَالٌ</b> , | VII. <b>اِنْفِعَالٌ</b>   |
| <b>تُفْعَالٌ</b> , <b>فِعَالٌ</b>                             | VIII. <b>اِنْفِعَالٌ</b>  |
| III. <b>مُفَاعَلَةٌ</b> , <b>فِعَالٌ</b> , <b>فِيْعَالٌ</b>   | IX. <b>اِفْعِلَالٌ</b>    |
| IV. <b>اِنْفَعَالٌ</b>                                        | X. <b>اِسْتِفْعَالٌ</b>   |
| V. <b>تُفْعَلٌ</b> , <b>تُفْعَالٌ</b>                         | XI. <b>اِنْفِيْعَالٌ</b>  |
| VI. <b>تَفَاعُلٌ</b>                                          | XII. <b>اِنْفِيْعَالٌ</b> |

Rem. Of the nouns belonging to II., **فِعَالٌ** is the original, **تَفْعِيلٌ** by far the most common; **تَفْعِلَةٌ** is chiefly used in verba tertiæ rad. **تَكْرِمَةٌ**, **تَذْكِرَةٌ**, **و** **ي**, but also occurs in the strong verb, as **تَكْرِمَةٌ**, **تَذْكِرَةٌ**. In III., **مُفَاعَلَةٌ** is more common than **فِعَالٌ**; **فِيْعَالٌ** is very rare, and so also is **تُفْعَالٌ** in V.

203. The nouns formed from the quadrilateral verbs are:

- |                                         |                           |
|-----------------------------------------|---------------------------|
| I. <b>فِعْلَالٌ</b> , <b>فَعْلَلَةٌ</b> | III. <b>اِنْفِعْلَالٌ</b> |
| II. <b>تَفْعُلٌ</b>                     | IV. <b>اِفْعِلَالٌ</b>    |

204. The abstract nouns of the *verba mediae rad. geminatae* are formed according to the rules given in §. 120. Hence <sup>مَدِّ</sup> for <sup>مَدَدٌ</sup>, <sup>مَرَدٌ</sup> for <sup>مَرَدَدٌ</sup> (from <sup>رَدَّ</sup>), <sup>تَغَرَّرٌ</sup> for <sup>تَغَرَّرَةٌ</sup> (from the second form of <sup>عَرَّ</sup>).

Rem. *a.* Those nouns, of which the first and second radicals are pronounced with *fetha*, undergo no contraction; as <sup>سَدَدٌ</sup>, <sup>عَلَلٌ</sup>, <sup>مَلَلٌ</sup>, <sup>غَصَصٌ</sup>.

Rem. *b.* The nouns of the third and sixth forms may either be contracted or not; as <sup>مُمَادَدَةٌ</sup> or <sup>مُمَادَّةٌ</sup>, <sup>تَسَابُبٌ</sup> or <sup>تَسَابٌ</sup>.

205. The formation of nouns from the *verba hémzata* takes place according to the rules laid down in §§. 131—6.

206. Those *verba primae rad.* و, that reject the و in the Imperf. and Imperat. (§§. 142 and 144), drop it also in the verbal noun. E. g.

|                  |      |                     |         |                     |        |                 |
|------------------|------|---------------------|---------|---------------------|--------|-----------------|
| <sup>عَدَّ</sup> | from | <sup>وَعَدَ</sup> , | imperf. | <sup>يَعِدُ</sup> , | imper. | <sup>عِدٌ</sup> |
| <sup>عَظَّ</sup> |      | <sup>وَعَظَ</sup>   |         | <sup>يَعِظُ</sup>   |        | <sup>عِظٌ</sup> |
| <sup>دَعَّ</sup> |      | <sup>وَدَعَ</sup>   |         | <sup>يَدَعُ</sup>   |        | <sup>دَعٌ</sup> |
| <sup>رَنَّ</sup> |      | <sup>وَرَنَ</sup>   |         | <sup>يَرِنُ</sup>   |        | <sup>رِنٌ</sup> |
| <sup>دَيَّ</sup> |      | <sup>وَدَى</sup>    |         | <sup>يَدِي</sup>    |        | <sup>دِي</sup>  |

The termination <sup>ة</sup>, with which these nouns are furnished, is a compensation for the lost radical.

Rem. *a.* Not a few *verba primae rad.* و, however, have nouns of the form <sup>فَعْلٌ</sup>, though they drop the first radical in the Imperf.; e. g. <sup>وَجَرَ</sup>, <sup>يَجِرُ</sup>, <sup>وَجَنَ</sup>, <sup>يَجِنُ</sup>, <sup>وَجْنٌ</sup>. Others have both

forms; e. g. <sup>وَضَعُ</sup>, <sup>يَضَعُ</sup>, <sup>وَضَعُ</sup> and <sup>ضَعَّ</sup>; <sup>وَزَنَ</sup>, <sup>يَزِنُ</sup>, <sup>وَزَنَ</sup> and <sup>عَدَّ</sup>; <sup>وَعَدَ</sup>, <sup>يَعِدُ</sup>, <sup>وَعَدَ</sup> and <sup>عَدَّ</sup>.

Rem. b. In nouns from verba primae rad. <sup>و</sup>, this radical is changed into <sup>ي</sup>, if it be without a vowel, and kèsra precede; as <sup>إِجَابَ</sup> for <sup>وَجَبَ</sup>, from the fourth form of <sup>وَجَبَ</sup>; <sup>إِسْتِيفَاءَ</sup> for <sup>وَقَّى</sup>, from the tenth of <sup>وَقَّى</sup>. See §. 145.

Rem. c. Compare in Hebrew, <sup>לָדַעַ</sup> (<sup>לִדְעָ</sup>), <sup>לָשַׁח</sup> (<sup>לִשְׁחָ</sup>), <sup>לָעַח</sup> (<sup>לִעְחָ</sup>), from <sup>לָדַעַ</sup>, <sup>לָשַׁח</sup>, <sup>לָעַח</sup>, <sup>לָדַעַ</sup>, <sup>לָשַׁח</sup>, <sup>לָעַח</sup>; <sup>לָעַח</sup> (<sup>לִעְחָ</sup>), from <sup>לָעַח</sup>, <sup>לָעַח</sup>, <sup>לָעַח</sup>. Corresponding forms in Syriac are <sup>ܠܝܨܚܐ</sup> (rad. <sup>ܠܝܨܚܐ</sup>), <sup>ܠܝܨܚܐ</sup> (rad. <sup>ܠܝܨܚܐ</sup>).

207. Nouns derived from verba mediae rad. <sup>و</sup> et <sup>ي</sup> are subject to the same irregularities as those verbs (§. 150 and foll.).

208. If the noun from a verb mediae rad. <sup>و</sup> or <sup>ي</sup> be of the form <sup>فَعْلٌ</sup>, the <sup>و</sup> or <sup>ي</sup> remains unchanged; as <sup>سَيَّرٌ</sup>, <sup>قَوَّلٌ</sup>.

209. If the letter <sup>و</sup>, pronounced with fêtha, be preceded by kèsra, it is converted into <sup>ي</sup>; as <sup>قِيَامٌ</sup> for <sup>قَوَامٌ</sup>, from <sup>قَامَ</sup>; <sup>صِيَانَةٌ</sup> for <sup>صَوَانَةٌ</sup>, from <sup>صَانَ</sup>; <sup>إِنْقِيَادٌ</sup> and <sup>إِقْتِيَادٌ</sup> for <sup>قَادٌ</sup> and <sup>إِقْتَادٌ</sup>, from the seventh and eighth forms of <sup>قَادٌ</sup>. Except in the third form, where it remains unchanged; as <sup>عَوَانٌ</sup> from <sup>عَاوَرَ</sup>, <sup>جَوَارٌ</sup> from <sup>جَاوَرَ</sup>, <sup>سَوَارٌ</sup> from <sup>سَاوَرَ</sup>, <sup>نَاوَأٌ</sup> from <sup>نَاوَأَ</sup>, <sup>لَاوَمٌ</sup> from <sup>لَاوَمَ</sup>, <sup>قَوَامٌ</sup> from <sup>قَوَامَ</sup>, <sup>عَاوَنَ</sup> from <sup>عَاوَنَ</sup>.

210. Peculiar to verba mediae rad. <sup>و</sup> et <sup>ي</sup> is the nominal form <sup>فَعْلُولَةٌ</sup>, in which <sup>ي</sup> always takes the place of the second radical; as <sup>صَيُّوْبَةٌ</sup> (<sup>دوم</sup>) from <sup>دَامَ</sup>; <sup>بَيِّنَةٌ</sup> from <sup>بَانَ</sup> (<sup>صوب</sup>), <sup>بَيِّنَةٌ</sup> from <sup>بَانَ</sup> (<sup>بين</sup>), <sup>بَيِّنَةٌ</sup> from <sup>بَانَ</sup> (<sup>بين</sup>).

قَيْلُولَةٌ from غَيْبٌ (غيب), غَيْبُوتَةٌ from غَيْبٌ (غيب), شَيْخٌ (شيخ) قَالَ (قيل).

211. In nouns of the fourth and tenth forms of verba mediae rad. و et ي, the second radical is elided, after throwing back its vowel upon the vowelless first radical; and the termination َـ is appended to the noun by way of compensation (compare §. 206). E. g. إِتَمَمَ and اسْتَقَامَ for إِتَوَمَ and اسْتَقَوَمَ; إِتَادَ and اسْتَفَادَ for إِتَيَادَ and اسْتَفَيَادَ.

Rem. Nouns of the fourth form without the َ very rarely occur; e. g. إِقَامَ in the Kor'an, ch. XXI. 73 (for إِتَوَمَ, إِتَامَ).

212. In nouns formed from verba tertiae rad. و et ي, the third radical is retained, when the second immediately precedes it and is vowelless; as فَرَى, زَهَرَ, زَمَى, غَزَوُ, غَشِيَانُ, رَضَوَانُ.

213. In nouns from verba tertiae rad. و et ي of the forms فَعَلَ, فَعِلَ, and فَعَلَّ, the third radical (which in this case always assumes the form of ي) rejects its damma, throws back the ténwīn upon the fethā of the second radical, and becomes quiescent. E. g. لَطَى for لَطِي, رَضَى for رَضِي, هَدَى for هَدِي (compare §. 167, I. 2, and II. 2).

214. In nouns from verba tertiae rad. و of the form فَعَلَّ, the و is changed, after the elision of its fethā, into elif productionis; as صَلَاةٌ for صَلَوَةٌ, حَيَاةٌ for حَيَوَةٌ, زَكَاةٌ for زَكْوَةٌ, شَكَاةٌ for شَكْوَةٌ.

Rem. a. We often find, however, the (etymologically more correct) orthography صَلَوَةٌ, حَيَوَةٌ, زَكْوَةٌ (§. 7, rem. d).

Rem. b. In the same way as حَيَاةٌ for حَيَوَةٌ, we find مَرَضَاتٌ for مَرَضِيَّةٌ (مَرَضَوَةٌ), مَرَاتٌ for مَرَثِيَّةٌ, etc.

215. If the noun from a verb *tertiæ rad.* و be of the form فُعُولٌ or فُعُولَةٌ, the و productionis of the second syllable combines with the radical و into و; as دُنُوٌ, عُلُوٌ, for دُنُوٌ, عُلُوٌ. But, if these forms come from *verba tertiae rad.* ي, the و productionis is changed, through the influence of the third radical, into ي, and combines with it into ي, whilst, at the same time, the damma of the second radical becomes a kèsra; as رُقَى, مُضَى, for رُقَى, مُضَى (compare §. 170). A further assimilation of the vowel of the first syllable sometimes takes place, as اِنَى for اِنَى, عِنَى for عِنَى; just as in the plural of substantives we find دِلَى, عِصَى, قِسَى, for دِلَى, عِصَى, قِسَى, دِلَوٌ, عَصَا, قَوْسٌ.

216. If the noun from a verb *tertiæ rad.* ي be of the form فَعِيلٌ, the ي productionis of the second syllable combines with the radical ي into ي; as هَوَى for هَوَى, from هَوَى, imperf. يَهْوَى. In the same form from *verba tertiae rad.* و, the third radical is converted into ي, and combines in the same manner with the ي productionis into ي.

217. In the *nomina verbi* of the forms فَعَالٌ, فَعَالٌ, and فُعَالٌ, the third radical of *verba tertiae rad.* و et ي is changed into hèmza; as خَفَا, جَلَا, بُكَآ. The same thing takes place in the verbal nouns of the fourth, seventh, eighth,

and tenth forms, as اَعْطَا, اِنْجَلَا, اِرْتَجَا, اِسْتَدْعَا; and in that of the third, when it has the form قَتَلَ, as نَدَا from نَادَى. This change is caused by the preceding long fetha.

218. In the nomina verbi from the fifth and sixth forms of verba tertiæ rad. و el ي, the influence of the third radical (always ي, §. 169) converts the damma of the penult syllable into kèsra, and the syllables يِ are contracted into ـ (according to §. 167, II. 2). Hence تَجَلَّى for تَجَلَّى (تَجَلَّى), قَوَالٍ for قَوَالِي (قَوَالِي).

β) The Nomina vicis or Nouns that express the Doing of an Action once.

219. That an act has taken place *once* (مَرَّةً), the Arabs indicate by adding the feminine termination ـَة to the verbal noun. For this purpose the form فَعْلٌ is always selected in the first form of the trilateral verb, تَفْعِيلٌ in the second, and فِعْلَالٌ in the quadrilaterals. E. g. ضَرْبَةٌ, نَعْدَةٌ, نَصْرَةٌ, اِسْتِدْعَاءٌ, اِنْكِشَافَةٌ, اِحْرَاقَةٌ, دِحْرَاجَةٌ, فَرَقَةٌ, *the act of helping, sitting down, striking, fleeing, rolling, vexing, being uncovered, turning round, once*. These nouns are called اَسْمَاءُ اَلْمَرَّةِ, *nomina vicis*, or nouns that express the doing of an action once.

Rem. a. Nouns of this sort, derived from weak verbs, do not differ in form from those of the strong verbs; as قَوْمَةٌ, وَعْدَةٌ, رَمِيَةٌ, from رَمَى, قَامَ, وَعَدَ.

Rem. *b*. If the verbal noun happens to end in  $\text{فَعْلٌ}$ , the feminine termination  $\text{فَعْلَةٌ}$  cannot, of course, be appended to it, and the singleness of the action can only be expressed by means of the adjective  $\text{وَاحِدٌ}$  *one*, as  $\text{وَاحِدَةٌ إِقَامَةٌ}$ , from  $\text{أَقَامَ}$ , IV. of  $\text{قَامَ}$ .

Rem. *c*. From these nouns a dual and plural may be formed to express the doing of the act twice or oftener; as du.  $\text{نَصْرَتَانِ}$ , pl.  $\text{نَصْرَاتٌ}$ .

### γ) The Nomina Speciei or Nouns of Kind.

220. The  $\text{إِسْمُ النَّوْعِ}$ , or *noun of kind*, has always the form  $\text{فِعْلَةٌ}$ . It is placed after an adjective, to restrict the quality ascribed to a person or thing to the particular act indicated by the verb from which the noun is derived. E. g.  $\text{هُوَ حَسَنٌ كِتَبَةً}$ , *he is beautiful as to his manner of writing*, that is, he writes a good hand.

Rem. Nomina speciei are very rarely formed from derived forms of the trilateral verb or from the quadrilateral, and cannot be distinguished from their nomina vicis.

### δ) The Nomina Loci et Temporis or Nouns of Place and Time.

221. The nouns called  $\text{أَسْمَاءُ الظَّرْفِ}$  (*nomina vasis*), or  $\text{أَسْمَاءُ الْمَكَانِ وَالزَّمَانِ}$  (*nomina loci et temporis*), are formed after the analogy of the Imperfect Active of the first form of the verb, by substituting the syllable  $\text{مَ}$  for the prefixes, and giving the second radical *fetha*, if the Imperfect has *fetha* or *damma*, but *kèsra*, if the Imperfect has *kèsra*. E. g.  $\text{مَشْرَبٌ}$  *a place for drinking, a reservoir or water-trough*, from  $\text{شَرَبَ}$  *to drink*, imperf.  $\text{يَشْرَبُ}$ ;  $\text{مَنْهَلٌ}$  *the time*



or *place for watering (camels)*, from *تَهَدَّ* to drink, imperf. *يَتَهَدَّلُ*;  
*مَضَرَعٌ* the time when, or place where, one is thrown down  
or slain, from *صَرَعَ* to throw down, imperf. *يَصْرَعُ*; *مَكْتَبٌ*  
a place where writing is taught, a school, from *كَتَبَ* to  
write, imperf. *يَكْتُبُ*; *مَخْرَجٌ* and *مَدْخَلٌ*, a place of egress  
and ingress, from *خَرَجَ* to go out, imperf. *يَخْرُجُ*, and *دَخَلَ*  
to go in, imperf. *يَدْخُلُ*; *مَجْلِسٌ* the place where, or time  
when, several persons sit, room, assembly, party, conver-  
sation, from *جَلَسَ* to sit, imperf. *يَجْلِسُ*; *مَقْصِدٌ* the place  
aimed at or made for, aim, intention, from *قَصَدَ* to make  
for, aim at, intend, imperf. *يَقْصِدُ*.

Rem. a. These nouns are called *أَسْمَاءُ الظَّرْفِ*, because  
time and place are, as it were, the vessels in which the act or state  
is contained.

Rem. b. Twelve of these nouns, though derived from verbs in  
which the characteristic vowel of the Imperfect is *damma*, take, not-  
withstanding, *késra*; viz.

1. *مَجْزَرٌ* the place where a camel is slaughtered.
2. *مَرْفِقٌ* . . . where one rests his elbow, the elbow.
3. *مَسْجِدٌ* . . . of prayer, a mosque.
4. *مَسْقِطٌ* . . . where anything falls.
5. *مَسْكِنٌ* . . . where one dwells, habitation.
6. *مَشْرِقٌ* . . . where the sun rises, the east.
7. *مَطْلِعٌ* . . . of ascent or rising.
8. *مَغْرِبٌ* . . . where the sun sets, the west.

9. <sup>9</sup>مَفْرَق . . . of division, in particular, where the hair divides in different directions, the crown of the head.
10. <sup>9</sup>مَنْبِت . . . where a plant grows.
11. <sup>9</sup>مَنْخَر . . . where the breath passes through the nose, the nostril.
12. <sup>9</sup>مَنْسِك . . . where a sacrifice is offered during a religious festival.

Of these, nos. 5, 7, 9, 11, and 12, may be pronounced with *fètha*, and the same license is extended by some grammarians to all the rest. Instead of <sup>9</sup>مَنْخَر some say <sup>9</sup>مِنْخَر.

Rem. c. The same class of nouns exists in the other Shemitic languages. In Hebrew, the vowel of the first syllable has frequently been weakened into  $\text{—}$  and  $\text{—}$ ; as מִשְׁעָב, מִצֵּב, מִקוֹם, (מִצֵּבָה), (מִקְוֵה), מִנְחָה, (מִנְחָה), מִנְכָר, (מִנְכָר), מִנְחָה, (מִנְחָה).

222. Nouns of time and place, formed from *verba primæ rad.* ו, et י, retain the first radical, even though it be rejected in the Imperfect of the verb (§§. 142, 144), and have invariably *késra* in the second syllable. E. g. מוֹעֵד the time or place of a promise or appointment, fixed time or place, from وَعَدَ to promise, imperf. יַעֲד; מוֹרֵעַ the place where anything is put, a place, from وَضَعَ to put down, to place, imperf. יַצֵּע; מוֹרֵד a place that is dreaded, from وَجَدَ to be afraid, imperf. יַוִּד.

223. Those formed from *verba mediæ rad.* ו, et י undergo changes analogous to those suffered by the Imperfect of the verb (§. 150); that is to say, after the second radical

has taken *fetha* or *k'esra*, according to §. 221, this vowel is thrown back upon the vowelless first radical, and the و or ی is changed into the homogeneous letter of prolongation (ا or ی). E. g. مَقَامٌ (مَقُومٌ) *place of standing, place*, from قَامَ to *stand*, imperf. يَقُومُ (يَقُومُ); مَغَاصٌ (يَغُوصُ) *diving-place*, from غَاصَ to *dive*, imperf. يَغُوصُ (يَغُوصُ); مَخَافٌ (مَخُوفٌ) and مَهَابٌ (مَهْيَبٌ), *a place that is dreaded*, from خَافَ to *fear*, imperf. يَخَافُ (يَخُوفُ), and هَابٌ to *fear*, imperf. يَهَابُ (يَهْيَبُ); مَقِيلٌ (مَقِيلٌ) *place of resting at mid-day*, from قَالَ to *sleep at mid-day*, imperf. يَقِيلُ (يَقِيلُ); مَغَارَةٌ (مَغُورَةٌ) *a hollow place, a cave*, from غَارَ to *be hollow*, to *sink*, imperf. يَغُورُ (يَغُورُ).

224. Those formed from verba tertiae rad. و et ی follow the analogy of the verbal nouns فَعْلٌ from the same verbs (§. 213). E. g. مَنَجَبٌ (مَنْجَبٌ) *place of refuge*, from نَجَا to *escape*, imperf. يَنْجُو (يَنْجُو); مَرْعَى (مَرْعَى) *pasture-ground*, from رَعَى, to *pasture or graze*, imperf. يَرْعَى (يَرْعَى); مَثْوًى (مَثْوًى) *the place where one stops*, from ثَوًى to *stop*, imperf. يَثْوِي (يَثْوِي); مَأْوًى (مَأْوًى) *do.*, from أَوًى to *go or resort to a place*, imperf. يَأْوِي (يَأْوِي); مَطْوًى (مَطْوًى) *a fold*, from طَوًى to *fold*, imperf. يَطْوِي (يَطْوِي); مَثْنًى (مَثْنًى) *a bend*, from ثَنًى to *bend*, imperf. يَثْنِي (يَثْنِي).

225. Nouns of time and place not unfrequently take the feminine form ـة; as مَشْغَلَةٌ *time or place of occupation, business*; مَشْرَعَةٌ *the place where cattle, etc., are watered*; مَضْرِبَةٌ *the part of a sword with which the blow is struck*,

the edge; مَغَارَةٌ (مَغَوْرَةٌ) a cave; مَرْعَاءٌ (مَرْعِيَّةٌ) pasture-ground. If derived from a strong verb, the second rad. generally has in this case *damma* instead of *fetha*; as مَقْبَرَةٌ cemetery, مَشْرَبَةٌ place for drinking, banqueting room. Some nouns have even three forms; as مَهْلِكَةٌ a place where people perish, a desert. Peculiar is مَظِنَّةٌ, the place where a thing is supposed to be, from ظَنَّ to think, suppose, imperf. يَظُنُّ.

226. Some nouns of time and place, derived from verba primæ rad. و, et ي, take the form مِفْعَالٌ (see §. 228). E. g. مِيلَادٌ time of birth, from وَلَدَ to bear; مِيعَادٌ appointed time for the fulfilment of a promise, from وَعَدَ to promise; مِيقَاتٌ appointed time, from وَقَّتَ to fix a time.

227. The nouns of time and place from the derived forms of the trilateral verb, or from the quadrilateral, are identical in form with the *nomina patientis* or passive participles. E. g. مُصَلًّى a place of prayer (صَلَّى to pray); مُدْخَلٌ the place through which, or the time when, one is made to enter (أَدْخَلَ to make one enter); مُنْصَرَفٌ place or time of returning (انْصَرَفَ to return); مُلتَقًى place or time of meeting (التَقَى to meet); مُسْتَهْدٌ the first day of the month (اِسْتَهَدَ اَلْهَلَالُ the new moon appeared).

ε) The *Nomina Instrumenti* or Nouns that indicate the Instrument.

228. The nouns which denote the instrument that one uses in performing the act expressed by a verb, are called in Arabic اَسْمَاءُ اَلْاَلَةِ, *nomina instrumenti*. They have the

forms **مِفْعَالٌ**, **مِفْعَالٌ**, and **مِفْعَلَةٌ**, and are distinguished from the nouns of place and time by the *kèsra* with which the prefixed **م** is pronounced. E. g. **مِفْتَاحٌ** or **مِفْتَحٌ**, a *key*, from **فَتَحَ** to open; **مِقْصَصٌ** (for **مِقْصَصٌ**) and **مِقْرَاضٌ**, a *pair of scissors*, from **قَصَّ** and **قَرَعَ** to cut; **مِقْوَدٌ**, a *bridle or halter*, from **قَادَ** to lead; **مِيزَانٌ** (for **مِوزَانٌ**), a *balance or pair of scales*, from **وَزَنَ** to weigh; **مِرْوَاحٌ** and **مِرْوَحَةٌ**, a *fan*, from **رَاحَ** to blow (of the wind); **مِمْكَحَةٌ**, a *broom*, from **كَسَحَ** to sweep; **مِرْقَاةٌ** (for **مِرْقِيَّةٌ**), a *staircase or ladder*, from **رَقِيَ** to mount.

Rem. a. A very few have the form **مُفْعَلٌ** or **مُفْعَلَةٌ**; as **مُنْطَلٌ**, a *sieve*, from **نَطَلَ** to sift; **مُدَّتِي**, a *threshing machine*, a *mallet*, from **دَقَّ** to pound or crush.

Rem. b. The corresponding Hebrew nouns have — and —, as well as —, in the first syllable; e. g. מִזְרָק, מִלְקָחִים, מִזְלֵג, מִמְכָּח, מִרְמָה, מִרְמָחִים.

### 5) The Nomina Agentis et Patientis.

229. The nouns which the Arab Grammarians call **أَسْمَاءُ الْفَاعِلِ**, *nomina agentis*, and **أَسْمَاءُ الْمَفْعُولِ**, *nomina patientis*, are not *participles*, — since they do not of themselves express the idea of a fixed time, — but *verbal adjectives*, i. e. adjectives derived from verbs. They have their name, not from their own signification, or that of the verb from which they are derived, but from the voice from

which they are formed. For example, <sup>قَائِمٌ</sup> and <sup>مُنْتَظَمٌ</sup> are called *nomina agentis*, though the former comes from a neuter verb (*to stand*), and the latter from one that has a passive sense (*to be arranged*).

Rem. Verbal adjectives often become in Arabic, as in other languages, substantiyes.

230. The verbal adjectives, derived from the first form of the trilateral verb, have two principal forms, namely, the nomen agentis, <sup>فَاعِلٌ</sup>, and the nomen patientis, <sup>مَفْعُولٌ</sup>. E. g. <sup>كَاتِبٌ</sup> *writing, a secretary*, from <sup>كَتَبَ</sup> *to write*, <sup>مَكْتُوبٌ</sup> *written*, from <sup>كُتِبَ</sup>; <sup>خَادِمٌ</sup> *serving, a servant*, from <sup>خَدَمَ</sup> *to serve*, <sup>خُدُومٌ</sup> *served, a master*, from <sup>خُدِمَ</sup>; <sup>حَاكِمٌ</sup> *judging, a judge*, from <sup>حَكَمَ</sup> *to judge*; <sup>كَائِنٌ</sup> *being*, from <sup>كَانَ</sup> *to be*; <sup>مَوْجُودٌ</sup> *found, existing*, from <sup>وُجِدَ</sup>; <sup>مَجْنُونٌ</sup> *mad*, from <sup>جَنَّ</sup>.

Rem. <sup>فَاعِلٌ</sup> is the Aram. קַיִל, קַיִל, and Heb. קַיִל (with *ō* for *ā*). The form <sup>مَفْعُولٌ</sup> does not occur in either of these languages, the Heb. using instead of it קַיִל = <sup>فُعُولٌ</sup>, and the Aram. קַיִל = <sup>فَعِيلٌ</sup> (see §. 232 rem. b).

231. Besides these, there are other verbal adjectives derived from the first form of the verb, of which the following are the principal.

|                    |                    |
|--------------------|--------------------|
| <sup>فَعِلٌ</sup>  | <sup>فُعِلٌ</sup>  |
| <sup>فَعِّلٌ</sup> | <sup>فُعِّلٌ</sup> |
| <sup>فَعِّلٌ</sup> | <sup>فُعِّلٌ</sup> |

|         |           |
|---------|-----------|
| فَعَالٌ | فَعْلَانٌ |
| فُعَالٌ | فُعْلَانٌ |
| فَعِيدٌ | فُعْلَانٌ |
| فُعُولٌ | اَفْعَلٌ  |

232. Most of these adjectives come from neuter verbs, and express, partly, a quality inherent and permanent in a person or thing, — which is their most usual signification (see §. 38), — and, partly, a certain degree of intensity. Examples: صَعْبٌ *difficult*, from صَعَبَ; عَذْبٌ *sweet*, from عَذَبَ; حَسَنٌ *handsome*, from حَسَنَ; وَعِرٌ *rough*, from وَعَرَ; يَقِظٌ *glad*, from فَرَحَ; حَزِنٌ *sorry*, from حَزَنَ; نَدِيسٌ or نَدِيسٌ *intelligent*, from نَدَسَ; جَدٌ *large, coarse, fat*, from جَدَّ; رَقِيقٌ *fine, thin*, from رَقَّ; صَلْبٌ *hard*, from صَلَبَ; حُلْوٌ *sweet*, from حَلَوَ; مَرٌّ *bitter*, from مَرَّ; كَهَامٌ *blunt*, from كَهَمَ; جَبَانٌ *cowardly*, from جَبَنَ; شَجَاعٌ *brave*, from شَجَعَ; طَوَالٌ *long, tall*, from طَالَ; رَجِيمٌ *compassionate, merciful*, from رَجَمَ; خَفِيفٌ *light*, from خَفَّ; كَثِيرٌ *numerous*, from كَثَرَ; أَكْرُولٌ *addicted to lying*, from كَذَبَ; أَكْلٌ *gluttonous*, from أَكَلَ; قَوْلٌ or قَوْلٌ *talkative*, from قَالَ; غَضَبٌ *angry*, from غَضَبَ; سَكْرَانٌ *drunk*, from سَكَرَ; عُرْيَانٌ *naked*, from عَرَى; نَذَمَانٌ *repentant*, from نَذِمَ.

أَحْدَبُ *humpbacked*, from حَدَبٌ; أَسَمٌ *deaf*, from صَمٌ;  
أَحْمَرٌ *red*; أَسْوَدٌ *black*.

Rem. a. The forms فَعِيلٌ and فَعْلَانُ, as also أَفْعَلٌ, when it denotes a colour or deformity, are chiefly derived from neuter verbs of the form فَعِلَ, يَفْعَلُ; whilst neuter verbs of the form فَعَلَ, يَفْعُلُ, generally give rise to the adjectives فَعْلٌ and فَعِيلٌ.

Rem. b. فَعِيلٌ, when derived from transitive verbs, has usually a passive sense; as قَتِيلٌ *slain* = مَقْتُولٌ, جَرِيحٌ *wounded* = مَجْرُوحٌ. The same is sometimes the case with فَعُولٌ, as رُكُوبٌ *ridden upon*, حَلُوبٌ *milked*, رَسُولٌ *sent, a messenger*.

Rem. c. The same adjectives, but more especially those of the form فَعُولٌ, often indicate either a very high degree of the quality which their subject possesses, or an act which is done with frequency or violence by their subject; and hence they are called أَتْنِيَّةٌ أَلْمَبَالِغَةُ, *intensive forms*.

Rem. d. Many of these forms exist in Heb. and Aram. (see Gesenius' Heb. Gr. § 83, I.); e. g. קָטַל = قَتَلَ = فَعَلَ, קָטַל = قَتِيلٌ = فَعِيلٌ, etc.

233. From verbal adjectives of the form فَاعِلٌ, as well as from some others, is derived an adjective فَعَالٌ, which approaches very nearly in meaning to فَعُولٌ and فَعِيلٌ, since it adds to the signification of its primitive the idea of intensiveness or of habit. Hence it is called إِسْمُ أَلْمَبَالِغَةِ, *the noun of intensiveness*. E. g. آكِلٌ *eating*, أَكَالٌ *a glutton*



= **كَذَبٌ**; **كَذَّابٌ** *lying*, **كَذَّابٌ** *a (habitual) liar* = **كَذُوبٌ**;  
**عَالِمٌ** *knowing, learned*, **عَلَّامٌ** *very learned*.

Rem. a. The nouns which indicate professions and trades have usually this form; as **خَبَّازٌ** *a baker*, **خَيَّاطٌ** *a tailor*, **نَجَّارٌ** *a carpenter*, **سَقَّاءٌ** *a water-carrier*, **حَمَّالٌ** *a porter*. Compare in Heb. and Aram. **חֲבֵצִית**, **חֲבֵצִית**, **חֲבֵצִית**, **חֲבֵצִית**, etc. Gesenius' Heb. Gr. §. 83. l. 6.

Rem. b. To some adjectives of this form the termination **ة** is added, which gives still greater force to the meaning; as **عَلَّامَةٌ** *exceedingly learned*, **نَسَابَةٌ** *a profound genealogist*, **رَحَّالَةٌ** *a great traveller*, **فَهَامَةٌ** *very quick of comprehension*, **جَبَّاعَةٌ** *a great collector of books*. The same termination is more rarely appended to the adjective **قَاعِلٌ**, as **قَاعِلَةٌ** *one who hands down poems or historical facts by oral tradition*, **رَاقِيَةٌ** *crafty*, **رَاقِيَةٌ** *crafty* (compare in Heb. **רָקִי** from **רָקַח**); or to **فَعُولٌ**, as **مَنْوֹנَةٌ** *taunting another person with favours conferred*, **كَדֹוֹבَةٌ** *lying*, **מְלוֹנֶה** *tired of, disgusted with*.

Rem. c. Other intensive adjectives, less common than **فَعَّالٌ**, are **فَعَّالٌ**, **فَعِيلٌ**, **فَعْلَةٌ**, and **فَعُولٌ** or **فَعُولٌ**. E. g. **حَسَانٌ** *very handsome*, **كُبَّارٌ** *very large*, **قَرَّاءٌ** *one who devotes himself to the study of the sacred writings*; **شَرِيبٌ** and **سَكِيرٌ** *drunken*, **فَتِيلٌ** *going astray, wandering*, **عَرِيشٌ** *fond of opposition*, **فَخِيرٌ** *boastful*, **صِدِّيقٌ** *truthful*; **حُطْمَةٌ** *breaking in pieces, crushing to bits*, **نَوْمَةٌ**, **نَوْمَةٌ** *prone to laughter, to sleep*, **طَلَعَةٌ** *always on the watch*; **قَرُوءٌ** *timid*, **قَيُّومٌ** *everlasting*, **قُدُّوسٌ** or **قُدُّوسٌ**, *most holy*, **سُبُّوحٌ** or **سُبُّوحٌ**, *greatly to be praised*. On the other

hand, <sup>مِفْعَالٌ</sup>, <sup>مِفْعَالٌ</sup>, and <sup>مِفْعِيلٌ</sup>, are, strictly speaking, substantives (*nomina instrumenti*), but used metaphorically as adjectives to mean "doing something like a machine, mechanically, and therefore invariably (habitually)". E. g. <sup>مِطْعَنٌ</sup> or <sup>مِطْعَانٌ</sup>, *thrusting with the spear*, <sup>مِهْدَارٌ</sup> or <sup>مِهْدَارٌ</sup>, *talking nonsense*, <sup>مِطْعَمٌ</sup> or <sup>مِطْعَامٌ</sup>, *very hospitable*, <sup>مِذْعَانٌ</sup> *docile*, <sup>مِقْدَامٌ</sup> *bold, daring*, <sup>مِكْنَارٌ</sup> or <sup>مِكْنَارٌ</sup>, *talkative*, <sup>مِعْطَارٌ</sup> or <sup>مِعْطِيرٌ</sup>, *using perfumes*, <sup>مِسْكِينٌ</sup> *poor* (مِسْكِينًا). Sometimes the intensive termination <sup>ة</sup> is added; as <sup>مِهْدَارَةٌ</sup>, <sup>مِقْدَامَةٌ</sup>.

234. From verbal adjectives with three radicals, or with three radicals and a letter of prolongation, are derived adjectives of the form <sup>أَفْعُلٌ</sup>, which have the signification of our comparative and superlative, and are therefore called <sup>أَفْعُلُ التَّفْضِيلِ</sup>, *the noun of preeminence*, or <sup>أَفْعُلُ التَّفْضِيلِ</sup>, *the form afalu denoting preeminence*. E. g. <sup>حَسَنٌ</sup> *beautiful*, <sup>أَحْسَنُ</sup> *more or most beautiful*; <sup>قَبِيحٌ</sup> *ugly*, <sup>أَقْبَحُ</sup> *uglier, ugliest*.

Rem. Of this form there remain only a very few traces in Hebrew, none in Aramaic. Such are: <sup>אֶזְבִּיב</sup> *lying, false* (of a stream that dries up in summer), from <sup>זִיב</sup> = <sup>כָּזֵב</sup> *fierce, cruel*, perhaps connected with <sup>קָסַר</sup> *breaking in pieces*; <sup>אֶזְבִּיב</sup> (for <sup>אֶזְבִּיב</sup>) *lasting, perennial*, = <sup>זָאֵן</sup>; and even these have lost their original signification as comparatives and superlatives. See Gesenius' Heb. Gr. §. 117, note \*.

235. No <sup>أَفْعُلُ التَّفْضِيلِ</sup> can be formed from the verbal adjectives of the passive voice and the derived forms of the

verb, nor from verbal adjectives that denote colours or deformities (because they are themselves of the form أَفْعَل). If we wish to say that one person surpasses another in the qualities expressed by such adjectives, we must prefix to the corresponding abstract or verbal nouns the comparatives أَقْبَحُ *stronger*, أَحْسَنُ *more beautiful or excellent*, أَقْبَحُ *uglier*, خَيْرٌ *better*, شَرٌّ *worse*, and the like. E. g. أَشَدُّ أَحْسَنُ تَعْلِيمًا وَتَأْدِيبًا (stronger as to redness) redder; (more excellent as to teaching and training) a better teacher and trainer. This form of expression is sometimes employed where a simple comparative might have been used; as ثُمَّ قَسَتْ قُلُوبُكُمْ مِنْ بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً, then, after that, your hearts became hard, like stones, or even harder (lit. stronger as to hardness), where أَشَدُّ قَسْوَةً = أَقْسَى (el-Kor'ân II. 65).

236. The verbal adjectives formed from the active and passive voices of the derived forms of the trilateral verb, and from the quadrilateral verb, are the following.

#### Trilateral Verb.

| Acl.            | Pass.       | Acl.             | Pass.        |
|-----------------|-------------|------------------|--------------|
| II. مُفْعِلٌ    | مُفْعَلٌ    | VII. مُنْفَعِلٌ  | مُنْفَعَلٌ   |
| III. مُفَاعِلٌ  | مُفَاعَلٌ   | VIII. مُفْتَعِلٌ | مُفْتَعَلٌ   |
| IV. مُفْعِلٌ    | مُفْعَلٌ    | IX. مُفْعِلٌ     | ....         |
| V. مُتَفَعِّلٌ  | مُتَفَعَّلٌ | X. مُسْتَفْعِلٌ  | مُسْتَفَعَلٌ |
| VI. مُتَفَاعِلٌ | مُتَفَاعَلٌ | XI. مُفْعَالٌ    | ....         |

### Quadriliteral Verb.

|                              |                          |                             |                        |
|------------------------------|--------------------------|-----------------------------|------------------------|
| I. <sup>1</sup> مَفْعِلٌ     | <sup>2</sup> مُفَعِّلٌ   | III. <sup>6</sup> مُفَعِّلٌ | <sup>9</sup> مُفَعِّلٌ |
| II. <sup>9</sup> مُتَفَعِّلٌ | <sup>9</sup> مُتَفَعِّلٌ | IV. <sup>9</sup> مُفَعِّلٌ  | <sup>9</sup> مُفَعِّلٌ |

Rem. a. The characteristic vowel of the second radical is the same in all these verbal adjectives as in the corresponding Imperfects, excepting the active adjectives of the fifth and sixth forms of the trilateral verb and the second form of the quadriliteral, in which the second radical has  $\bar{u}$  instead of  $\bar{e}$ .

Rem. b. The preformative  $\text{م}$  takes in Arabic the vowel  $\bar{u}$ , in Heb. and Aram.  $\text{—}$  (e. g.  $\text{מְקַטֵּל}$ ,  $\text{מְקַטֵּל}$  =  $\text{מְקַטֵּל}$ ,  $\text{מְקַטֵּל}$  =  $\text{מְקַטֵּל}$ ), but the Aethiopic seems to have retained the original vowel in its prefix  $\text{መ}$ : *ma* (connected with  $\text{מִן}$  *who?*), as  $\text{መሰፍፍ}$ : *māámmez* *oppressor* ( $\text{መሰፍፍ}$ ,  $\text{መሰፍፍ}$ ),  $\text{መሰፍፍ}$ : (*makwánnen*) *judge* ( $\text{መሰፍፍ}$ ),  $\text{መሰፍፍ}$ : (*manáfek*) *sceptic, heretic* ( $\text{መሰፍፍ}$ ),  $\text{መሰፍፍ}$ : (*mafed*) *causing to tremble, dreadful* ( $\text{መሰፍፍ}$ ,  $\text{መሰፍፍ}$ ),  $\text{መሰፍፍ}$ : (*mafri*) *fruitful* ( $\text{መሰፍፍ}$ ),  $\text{መሰፍፍ}$ : (*maslámher*) *imploping* *mercy* ( $\text{መሰፍፍ}$ ),  $\text{መሰፍፍ}$ : (*matárgwem*) *an interpreter* ( $\text{መሰፍፍ}$ )

237. In the formation of verbal adjectives from verba mediae rad. geminatae, the rules laid down in §. 120 are to be observed. Hence,  $\text{مَادِدٌ}$  becomes  $\text{مَادٌ}$  (see §. 13 rem.);  $\text{أَشَدُّ}$ ,  $\text{أَشَدُّ}$ ;  $\text{مُضِلٌّ}$ ,  $\text{مُضِلٌّ}$ ; etc.

238. In the formation of verbal adjectives from the verba hémzata, the rules laid down regarding those verbs (§§. 131—6) are to be observed. Hence we write  $\text{آثِرٌ}$  for  $\text{آثِرٌ}$  (§. 135),  $\text{سَائِدٌ}$  for  $\text{سَائِلٌ}$  (§. 133),  $\text{زَوَوٌ}$  or  $\text{زَوَوٌ}$  for

مُؤَثِّرٌ for مُؤَثِّرٌ (§. 133), مُؤَثِّرٌ for مُؤَثِّرٌ (§. 131).

Rem. ا preceded by kësra becomes ي; as هَانِي for هَانِي.

239. In the formation of verbal adjectives from verba primæ rad. ي, the rule laid down in §. 147 must be observed; as مُؤَسِّرٌ for مُؤَسِّرٌ.

240. In the nomina agentis of the first form of verba mediæ rad. و et ي, the place of the middle radical is occupied by a ي with hènza (arising, according to §. 133, out of ا); as قَائِلٌ (for قَائِلٌ), سَائِرٌ (for سَائِرٌ), instead of قَائِلٌ, سَائِرٌ.

Rem. This rule does not apply to the verbs mentioned in §. 160, which retain their middle radical unchanged; as صَائِدٌ, عَائِرٌ.

241. In the nomina patientis of the first form of verba mediæ rad. و, the middle radical is elided, after throwing back its damma upon the preceding vowelless letter; as مَخْرُوفٌ, for مَخْرُوفٌ, from مَخْرُوفٌ. The same thing takes place in verba mediæ rad. ي, with this difference, that (to indicate the elision of the radical ي) the damma is changed into kësra, and, in consequence, the و productionis into a ي; as مَبِيعٌ, instead of مَبُوعٌ, from مَبِيعٌ.

Rem. In many of these verbs, however, the regular form of the nomen patientis is also admissible; e. g. مَصْرُونٌ and مَصْرُونٌ from مَكْشُوفٌ and مَكْشُوفٌ, مَكْنُوتٌ and مَكْنُوتٌ from مَكْنُوتٌ, مَكْنُوتٌ and مَكْنُوتٌ from مَكْنُوتٌ.

242. Verbal adjectives of the form <sup>فَعِيلٌ</sup>, derived from verba mediae rad. <sup>و</sup> et <sup>ي</sup>, become by transposition <sup>فَعِيلٌ</sup>, and then pass into <sup>فَيْلٌ</sup>, which is in its turn frequently shortened into <sup>فَيْلٌ</sup>. E. g. <sup>مَيِّتٌ</sup> or <sup>مَيِّتٌ</sup>, *dead*, for <sup>مَيِّتٌ</sup>, <sup>لَيِّنٌ</sup>, <sup>لَيِّنٌ</sup>, *soft, easy*, for <sup>لَيِّنٌ</sup> (<sup>مَاتٌ</sup>); <sup>لَيِّنٌ</sup> or <sup>لَيِّنٌ</sup>, *soft, easy*, for <sup>لَيِّنٌ</sup> (<sup>لَانَ</sup>); <sup>نَفِيفٌ</sup> or <sup>نَفِيفٌ</sup>, *easy, contemptible* (<sup>هَوِينٌ</sup>); <sup>نَفِيفٌ</sup>, *exceeding* (<sup>نَوِيفٌ</sup>); <sup>نَفِيفٌ</sup>, *bright* (<sup>نَوِيفٌ</sup>); <sup>سَيِّئٌ</sup>, *wicked* (<sup>سَيِّئٌ</sup>); <sup>سَيِّئٌ</sup>, *good* (<sup>خَيْرٌ</sup>); <sup>سَيِّئٌ</sup>, *clear* (<sup>بَيِّنٌ</sup>); <sup>سَيِّئٌ</sup>.

243. Verbal adjectives from the derived forms of verba mediae rad. <sup>و</sup> et <sup>ي</sup> follow the same rules as their Imperfects.

244. The nomina agentis et patientis of the first form of verba ultimae rad. <sup>و</sup> et <sup>ي</sup> have already been mentioned (§. 167, ll. 2. and §. 170). Verbal adjectives of the forms <sup>فَعُولٌ</sup> and <sup>فَعِيلٌ</sup> are treated according to the same rules as the nomina patientis (§. 170); e. g. <sup>عَدُوٌّ</sup> *an enemy*, <sup>بَغِيٌّ</sup> *unjust*, <sup>سَرِيٌّ</sup> *generous, noble*, <sup>صَبِيٌّ</sup> *a boy*, <sup>سَبِيٌّ</sup> *captive*, for <sup>عَدُوٌّ</sup>, <sup>بَغِيٌّ</sup>, <sup>سَرِيٌّ</sup>, <sup>صَبِيٌّ</sup>.

245. In all adjectives derived from verba tertiae rad. <sup>و</sup> et <sup>ي</sup>, if the second radical be pronounced with fetḥa, the <sup>ي</sup> and <sup>و</sup> (which is converted into <sup>ي</sup>) reject their vowel or tənwin, and assume the nature of the ʿelif makṣūra (§. 7, rem. 6). If the form be one that admits of complete declension, the tənwin is transferred to the second radical. According to this rule are formed: 1) the nomina patientis of the derived forms, as <sup>مَوْلَى</sup> for <sup>مَوْلَى</sup>, <sup>مَرْمَى</sup> for <sup>مَرْمَى</sup>, <sup>مُعْطَى</sup> for <sup>مُعْطَى</sup>; 2) adjectives of the form <sup>أَفْعُلٌ</sup>, as

أَرْضِي for أَرَمِي, أَرْضِي for أَرَضِي. Compare §. 190. I. 2, and II. 2.

### b. The Denominative Nouns.

α) The Nomina Unitatis or Nouns that denote the Individual.

246. The **أَسْمَاءُ الْوَحْدَةِ**, or nouns of individuality, designate one individual out of a genus, or one part of a whole that consists of several similar parts. They are formed, like the analogous nomina vicis (§. 219), by adding the termination **ة** to the nouns that express the genus or whole. E. g. **حَمَامَةٌ** a *pigeon*, from **حَمَامٌ** *pigeons*, with the article, **الْحَمَامُ**, the *genus pigeon* or the *whole number of pigeons spoken of*; **ذَهَبَةٌ** a *bit of gold*, a *nugget*, from **ذَهَبٌ** *gold*; **قَبْنَةٌ** a *straw*, from **قَبْنٌ** *straw*.

Rem. Similar forms in Heb. are: שָׁנָה, נֶזֶד, נֶזֶדָה, נֶזֶדָה, שָׁנָה, שָׁנָה, שָׁנָה. See Gesenius' Heb. Gr. §. 105, 3, c.

β) The Nomina Abundantiae vel Multitudinis.

247. The **أَسْمَاءُ الْكَثَرَةِ**, or nouns of abundance, designate the place where the object signified by the noun from which they are formed, is found in large numbers or quantities. They have the form **مَفْعَلَةٌ**, more rarely **مَفْعَلٌ**, and are, consequently, a mere variety of the nouns of place (§. 221). E. g. **مَأْسَدَةٌ**, **مُتَعَلٌ** or **مُتَعَلَةٌ**, **مُتَجَعَلٌ** or **مُتَجَعَلَةٌ**, **مَدْيَنَةٌ**, **مَسْبَعَةٌ**, a *place abounding in lions* (**أَسَدٌ**), *foxes* (**شׁِיבִילִי**), *beetles* (**جַעַל**), *wolves* (**ذִיב**), *beasts of prey* (**سִׁיח**); **مَبْطَحَةٌ**, **مَقْتَاةٌ**, a *bed of melons* (**يَطِيح**), *cucumbers* (**قִטְאָה**).

γ) The Nomina Vasis or Nouns denoting the Vessel that contains anything.

248. The nomina vasis, **أَسْمَاءُ الْوَعَاءِ**, have the same form as the nomina instrumenti (§. 228); e. g. **مِثْبَرٌ** *a needle-case*, from **إِنْرَةٌ** *a needle*; **مِخْلَبٌ** *a milkpail*, from **حَلَبٌ** or **حَلِيبٌ** *milk*; **مِلْبَنٌ** *a milkpail*, from **لَبَنٌ** *milk*, or *a brick-mould*, from **لَبَنَةٌ** *a brick*.

Rem. A very few take the form **مُفْعَلٌ** or **مُفْعَلَةٌ** (see §. 228 rem.); as **مُدُّونٌ** *an oiljar*, from **دُهْنٌ** *oil*; **مُكْحَلَةٌ** *a phial for keeping kohl or eyesalve* (**كُحْلٌ**), to be carefully distinguished from **مِكْحَلٌ**, *the mil* (**مِيلٌ**) or *instrument with which it is applied to the eye*.

δ) The Nomina Relativa or Relative Adjectives.

249. The relative adjectives, **الْأَسْمَاءُ الْمُنْسُوبَةُ**, or simply **التَّسْبِاتُ** (*relationes*), are formed by adding the termination **ي** to the nouns from which they are derived, and denote that a person or thing belongs to or is connected therewith (in respect of origin, family, birth, sect, trade, etc.). E. g. **أَرْضِيٌّ** *earthly*, from **أَرْضٌ** *the earth*; **شَمْسِيٌّ** *solar*, from **شَمْسٌ** *the sun*; **حَسَنِيٌّ** *descended from Hasan* (**حَسَنٌ**); **تَمِيمِيٌّ** *belonging to the tribe of Temim* (**تَمِيمٌ**); **دِمَشْقِيٌّ** *born or living at Damascus* (**دِمَشْقٌ**); **مِصْرِيٌّ** *Egyptian*, from **مِصْرٌ** *Egypt*; **سَعْدِيٌّ** *a freedman of Sád* (**سَعْدٌ**); **عِلْمِيٌّ** *scientific*, from **عِلْمٌ** *knowledge, science*; **حَنْفِيٌّ** *one who*



*belongs to the sect of the Hanēfites*, so called from their founder 'Abū Ḥanīfa (أَبُو حَنِيفَةَ); طَوِيلٌ from طَوِيلٌ, *long*; طَيِّبٌ from طَيِّبٌ, *good*.

Rem. *a*. The nomina relativa are chiefly formed from substantives and adjectives, but in more modern Arabic, and especially in the language of the schools, from the other kinds of nouns, and even from particples (see §. 191).

Rem. *b*. The nomina relativa derived from adjectives properly express "belonging to the class designated by such and such an adjective."

Rem. *c*. This termination is common in Heb. (מִי, מִי, מִי, and מִי), as אִשְׂרָאֵלִי *Israelite*, חֵבְרִי *Hebrew*, זָרָה *strange*. In Aethiopic, *i* is generally used to form certain adjectives which are derived from other adjectives; as ሰላማዊ (sallamāwī) *a ploughman*, ሙሉዊ (mulawī) *compassionate*, from the obsolete ሰላም (= حَرَامٌ, ሠላም) and ሙሉዊ: whilst *awī* and *ay* are the usual relative terminations; as መሬተኛ (medrāwī) *terrestrial*, ክርስቲያኖ (kristiyanāwī) *Christian*, አየኛ (āyyāwī) or አየኛ (āyyāy) *like* (from አየ: āy, *of what kind? which?*). The Aram. has the last of these forms, viz. ܐܝܝܐ, ܐܝܝܐ, in general use; as ܐܝܝܐ *Egyptian*, ܐܝܝܐ *eastern*.

250. In forming the nomina relativa, the primitive nouns undergo various changes in regard to the auxiliary consonants, to the final radicals , and ى, and to the vocalisation.

## I. Changes of the Auxiliary Consonants.

251. The feminine termination ة, ية, and ية, are rejected; as مَكَّةَ Mekkā, مَكِّيَ Malatya, مَلَطِيَّ Sicily, عِدَّةَ a promise, عِدِّي.

Rem. In the case of nouns which, like عَدَّةٌ, have lost their first radical, if the third radical be a weak letter, the first must be restored and the second take fêthâ; as شَيْئٌ (from وَشَى), وَشَوِيٌّ (on the second, see §§. 258 and fol.).

252. 1) The feminine termination يَـ is rejected in nouns that have *four* or more letters, besides the يَـ; as حُبَارِيٌّ *a bastard*, حُبَارِيٌّ. But if the nouns ending in يَـ fem. have only *three* letters besides the يَـ, two cases are to be distinguished. a) If the second letter has a vowel, the يَـ is rejected; as جَمَرِيٌّ *a swift camel*, جَمَرِيٌّ. b) If the second letter is without a vowel, the يَـ may either be rejected (which is preferable), or changed into و; as حُبَلِيٌّ *pregnant*, حُبَلِيٌّ or حُبَلَرِيٌّ. — 2) The letter يَـ is likewise rejected in nouns that contain *four* or more letters besides the يَـ, if it belongs neither to the root nor the feminine termination, but is what the Arab grammarians call اِلْفٌ اِلْحَاقِيٌّ or *the appended 'lif* (i. e. which gives to the word to which it is appended the form of a feminine noun, without, however, its being actually of that gender); as حَبْرُكِيٌّ *a bug* or *tick*, حَبْرُكِيٌّ. But if such nouns have only *three* letters besides the يَـ, it may either be changed into و (which is preferable), or rejected altogether; as عَلَقِيٌّ *a sort of heath*, عَلَقَرِيٌّ or عَلَقِيٌّ.

Rem. Later and corrupt forms are حُبَلَاوِيٌّ and عَلَقَاوِيٌّ, with long *â* before the و.

253. The termination يَـ of a relative adjective falls away when a new relative adjective is to be formed from it;

as *شَافِعِيّ* a *Šāfi'ite*, one of the sect of 'eš-Šāfi'ī (الشَّافِعِيّ);  
*إِفْرِيقِيّ* African, from *إِفْرِيقِيَّة* Africa.

254. The plural terminations *ـُونَ* and *ـَاتٌ*, and the dual termination *ـَانِ*, are rejected in proper names; as *قَيْسِيّ*, *قَيْسَانِ*; *هِنْدِيّ*, *هِنْدَاتٌ*; *زَيْدِيّ*, *زَيْدُونَ*.

Rem. a. Foreign names of towns, ending in *ـِينَ*, sometimes change this termination in Arabic into *ـُونَ*, at other times retain it. In the former case the termination is rejected, in the latter it is preserved; as *قَنْسَرُون* *Kinnésrīn*, *قَنْسَرِيّ*, but *قَنْسَرِين*, *قَنْسَرِينِيّ*; *نَيْسَبُون* *Nisibis*, *نَيْسَبِيّ*, but *نَيْسَبِين*, *نَيْسَبِينِيّ*.

Rem. b. Some proper names, chiefly foreign, are very irregular in their formations; e. g. *الرِّيّ*; *بَغْوِيّ*, *بَغْشُور*; *حَارِيّ*, *الْحِيرَة*, *مَرْزِيّ*, *مَرْزُ* (الشَّاهْجَانِ); *إِصْطَخَرِيّ*, *إِصْطَخَر*; *رَازِيّ*, *طَبْرِبَة*; *طَبْرِبِيّ*, *طَبْرِسْتَان*; *لُرِّيّ*, *لُرْسْتَان*; *مُجَرِّيّ*, *مُجِسْتَان* *Tiberias*, *أَذْرَبِيّ*, *أَذْرَبِيْجَان*; *طَبْرَانِيّ*. We may, however, use *مُجِسْتَانِيّ*, *مَرْزِيّ*, *إِصْطَخَرِيّ*, *حِيرِيّ*. — *حَرَانُ* makes either *حَرَانِيّ* or *حَرَنَانِيّ*.

Rem. c. Quite peculiar are: *شَام* (with the art. *الشَّامِيّ*), fem. *شَامِيَّة*, from *الشَّامُ* *Syria*, and *يَمَان* (with the art. *الْيَمَانِيّ*), fem. *يَمَانِيَّة*, from *الْيَمَنُ* *Yemen*; instead of *شَامِيّ* and *يَمِنِيّ*, which are also used.

255. The letter *ي* in the forms *فَعِيلَة* and *فُعِيلَة*, when not derived from *verba mediae rad. geminatae* or *infirmæ*

(و, or ي), is rejected, the kèsra of فَعِيلَةٌ being at the same time changed into fêlha; as جَزْرِيٌّ *Mesopotamia*, أَجْرِيَّةٌ; جُهَيْنَةٌ; سَفِينِيٌّ *a ship*, سَفِينَةٌ; مَدَنِيٌّ *el-Medîna*, مَدِينَةٌ *Guhaina* (a tribe), جُهَيْنِيٌّ. But, if they come from verba mediae rad. geminatae or mediae و, vel ي, they remain unchanged; as حَقِيقَةٌ *reality*, حَقِيقِيٌّ; حَدِيدَةٌ *a piece of iron*, حَدِيدِيٌّ; طَرَبِلَةٌ *a rope*, طَرَبِلِيٌّ; قُلَيْلَةٌ *a small jug*, قُلَيْلِيٌّ. — In the forms فَعِيلٌ and فُعِيلٌ, the ي is rejected only when the third consonant of the radical is و, or ي; as عَدَوِيٌّ (a tribe), عَدَوِيٌّ; غَنَوِيٌّ (a tribe), غَنَوِيٌّ; قُصَوِيٌّ (a man), قُصَوِيٌّ. Otherwise it remains unchanged, as عَقِيلٌ (a man), عَقِيلِيٌّ; عَقِيلٌ (a tribe), عَقِيلِيٌّ.

Rem. a. There are, however, some exceptions to these rules.

E. g. طَبِيعَةٌ *nature*, طَبِيعِيٌّ; مَدِينَةٌ *a city*, مَدِينِيٌّ (to distinguish it from مَدَنِيٌّ, *belonging to el-Medîna*); هَدِيدٌ, قُرَيْشٌ, هَدِيدِيٌّ, قُرَشِيٌّ, سُلَيْمِيٌّ, هَدِيدِيٌّ, قُرَشِيٌّ, سُلَيْمِيٌّ, names of tribes, عَتِيكٌ (a tribe), عَتِكِيٌّ. — نَبِيٌّ, *a prophet*, makes نَبَوِيٌّ, from the assimilated form نَبِيٌّ.

Rem. b. Words of the form فَيْلٌ (for فَعِيلٌ, §. 242) from radicals mediae و, el ي, reject the second ي along with its vowel kèsra, or in other words follow the shorter form فَيْلٌ; as طَيِّبِيٌّ from طَيِّبٌ *good*. But طَيِّبِيٌّ (a tribe) has طَيِّبِيٌّ.

256. The ي productionis of the nomen patientis in verba tertiae ي may be rejected, and the radical ي changed into

, whilst the kèsra of the second radical becomes fèṭḥa; as مَرْمِي́ thrown, مَرْمِي́. But the better mode of formation is to reject both the ي productionis and the radical ي, so that the relative adjective coincides in form with the nomen patientis, مَرْمِي́.

257. Lastly, the و productionis in the forms فَعُولٌ and فَعُولَةٌ, derived from verba tertiae و (§. 244) is rejected, and the second radical takes fèṭḥa instead of ḍamma; as عَدُوٌ (for عَدُوٌّ) an enemy, عَدَوِي́.

## II. Changes of the Final Radicals و and ي.

258. The *ʿilf maḥṣūra* (I or ي, §. 7 rem. b), as the third radical of a *trilateral* noun, is changed into و before adding the termination ي; as قَتِي́ a youth, قَتَرِي́; عَصَا́ a staff, عَصَرِي́; قَذِي́ a mote, قَذَرِي́. But if the noun has *four* letters, the final ي (I does not occur in such words in good Arabic) may either be changed into و, which is the better form, or be rejected; as مِلْهِي́ a musical instrument, مِلْهَرِي́ or مِلْهِي́; مَعْنِي́ meaning, مَعْنَرِي́ or مَعْنِي́. If the noun contains *five* or more letters, the ي is always rejected; as مُصْطَفِي́ chosen, مُصْطَفِي́. — The same rules apply to the final ي of radicals tertiae و et ي, which falls away in some nouns after kèsra (see §. 167. II. 2); but it must be borne in mind that the missing ي is to be counted as one of the letters of the word, and also, if it be changed into و, that the kèsra always becomes fèṭḥa. E. g. عَمِي́

(for <sup>عَمِيَ</sup>) *blind*, <sup>عَمَرِي</sup>; <sup>شَجَّ</sup> (for <sup>شَجِي</sup>) *sorrowful*, <sup>شَجَرِي</sup>; <sup>قَاضِي</sup> (for <sup>قَاضِي</sup>) *a judge*, <sup>قَاضَرِي</sup> or <sup>قَاضِي</sup>; <sup>مُعْتَدِي</sup> (for <sup>مُعْتَدِي</sup>) *one who is hostile or unjust*, <sup>مُعْتَدِي</sup>.

Rem. Such forms as <sup>مَعْنَارِي</sup>, for <sup>مَعْنَرِي</sup>, are modern and corrupt.

259. The hèmza of the termination <sup>آ</sup> (the *ʿlif mèm-dūda*, §. 23 rem. a), when it marks the feminine gender, is always changed into <sup>و</sup>; as <sup>عَذْرَآءُ</sup> *a virgin*, <sup>عَذْرَاوِي</sup>; <sup>أَلْبَيْضَاءُ</sup> (a town in Persia), <sup>بَيْضَاوِي</sup>. If the hèmza be neither the feminine termination, nor a radical letter, but the so-called <sup>هَمْزَةُ الْإِلْحَاقِ</sup> (see §. 252, 2), — or if it be a radical letter, but sprung from an original <sup>و</sup> or <sup>ي</sup>, — it may either be retained unaltered, or changed into <sup>و</sup>; as <sup>عِلْبَاءُ</sup> *a large sinew in the neck*, <sup>عِلْبَاءِي</sup> or <sup>عِلْبَاوِي</sup>; <sup>سَمَاءُ</sup> (rad. <sup>سَمَا</sup> *to be high*) *heaven*, <sup>سَمَاءِي</sup> or <sup>سَمَاوِي</sup>. If, on the contrary, the hèmza be an original <sup>أ</sup>, it always remains unaltered; as <sup>قُرَآءُ</sup> (rad. <sup>قَرَأَ</sup>), <sup>قُرَآئِي</sup>.

Rem. From <sup>بَهْرَاءُ</sup> (a tribe) is formed <sup>بَهْرَائِي</sup>, and from <sup>الصَّنْعَاءُ</sup> (a city in Yémèn), <sup>صَنْعَائِي</sup>.

260. Primitive defective substantives, i. e. those which have lost their third weak radical, — as <sup>أَبٌ</sup>, <sup>أَخٌ</sup>, <sup>حَمٌ</sup>, <sup>لُغَةٌ</sup>, <sup>لِئْتَةٌ</sup>, etc., — necessarily recover it only in cases where it reappears in the dual and plural; but if this reappearance be not necessary, the third radical may be omitted in the relative adjective. In all cases where the third radical is restored, it appears as <sup>و</sup>, whether it was originally <sup>ي</sup> or

not. E. g. أَبٌ (rad. ابر, dual أَبَوَانِ) *a father*, أَبِيٌّ; أَخٌ (rad. اعر, du. أَخَوَانِ) *a brother*, أَخِيٌّ; لَعْنٌ (rad. لغو) *a dialect*, لُعْنِيٌّ; ابْنٌ (rad. بنى, du. ابْنَانِ) *a son*, ابْنِيٌّ or بَنَوِيٌّ; يَدٌ (rad. يدى, du. يَدَانِ) *a hand*, يَدِيٌّ or يَدَوِيٌّ.

Rem. أُخْتُ, *a sister*, and بِنْتُ, *a daughter*, make أُخْتِيٌّ and بَنْتِيٌّ, as well as أَخِيٌّ and بَنَوِيٌّ.

261. The third radical ي of the form فَعْلَى, and more frequently of the form فَعْلَةً, is retained unchanged in some nouns, as ظَبْيٌ *a gazelle*, ظَبْيِيٌّ; whilst in others it is changed into و, — in which case the second radical takes fetha, — as قَرْيَةٌ *a village*, قَرَوِيٌّ. If the second radical in such nouns be a و or ي, combining with the third radical into وَي, this وَي is resolved into its original consonants, the second radical takes fetha, and final ي is converted into و; as طَيٌّ (for طَوِيٌّ) *a fold*, طَرَوِيٌّ; حَيٌّ (for حَوِيٌّ) *an Arab village*, حَرَوِيٌّ; حَيٌّ (for حَيِيٌّ) *living*, حَيَرَوِيٌّ.

Rem. Nouns of the forms فَعِيلٌ, فَعِيلَةٌ, فَعِيْلٌ, etc. from verba tertiae rad. و et ي, reject the ي production and change a radical ي into و; as عَنِيٌّ, عَنَوِيٌّ. See §§. 255—6.

### III. Changes in the Vocalisation.

262. In the form فَعِلٌ, the kèsra of the middle radical is changed into fetha; as مَلِكٌ *a king*, مَلَكِيٌّ. But in the form فَعِلٌ, the kèsra may be retained, for the sake of assonance with the preceding vowel; as إِبِلٌ *camels*, إِبِلِيٌّ or

إِبْنِي. In فَعَلٌ, the fetḥa may either be retained or changed into kèsra; as عِنَبٌ *grapes*, عَيْنِي or عَيْنِي.

Rem. In nouns that consist of more than three consonants, the vowel of the penultimate letter is not altered. — An exception is تَغْلِبُ (a tribe), which makes تَغْلِي in preference to تَغْلِي.

263. Kèsra or damma of the penultimate consonant is changed into fetḥa in all forms in which a و or ي has been rejected, or in which a final ي has been changed into و; as الْجَزِيرَةُ, جَزَرِي, عِنِي; عَنَرِي (see the preceding §§.). In nouns of the form فَعَلٌ, in which the last consonant is a و, the gèzma may either be retained, or replaced by fetḥa; as بَدْوٌ *the desert*, بَدَوِي; نَحْرٌ *grammar*, نَحْرِي.

264. If a relative adjective is to be formed from a proper name that is compounded of *two words*, the following points must be attended to. — I. If the two words form a proposition, as تَأَبَّطَ شَرًّا (*he carried mischief under his arm*, the nickname of a celebrated poet and warrior), — or are contracted into one compound word (مُرَكَّبٌ مَزْجِي) as بَعْلَبَكْ, قَالِيْقَلَا, the towns of *Baùlbèk* and *Kālikālā*, — then the second word is omitted, and the termination ي appended to the first; as بَعْلِي, تَابِطِي. — II. If the first word is in the status constructus, governing the second in the genitive, two cases arise. 1) If the governing word be one of the nouns أَبٌ *father*, ابْنٌ *son*, أُمٌ *mother*, or بِنْتُ *daughter*, it is rejected, and ي appended to the governed word; as أَبُو بَكْرٍ *Abù-Bèkr*, بَكْرِي; ابْنُ الزُّبَيْرِ *Ibnu 'z-Zubèir*, زُبَيْرِي. 2) If the first word be



any other than these four, two secondary cases arise. *a*) If the idea of definiteness through the status constructus still exists in the consciousness of the speaker, — as in **عَلَامُ حُسَيْنٍ**, *the slave of Hosèin*, — the first word is rejected, and the second takes **يَ**; as **حُسَيْنِيَّ**. *b*) But if the idea of definiteness is no longer present to the mind of the speaker, then: *α*) in cases where no uncertainty can arise as to the person intended, **يَ** is attached to the first word, and the second is omitted; as **أَنْفُ زَامِرَتِي زَامِرُ الْقَيْسِ** (*Camel's-nose*, nickname of a man), **أَنْفِي**; **تَقَى الدِّينِ**, **عَبْدِي**; but *β*) if uncertainty might arise by so doing, the first is omitted, and the termination added to the second; as **عَبْدُ مَنْابٍ أَشْهَلِي**, **عَبْدُ الْأَشْهَلِ**, **أَزْدُ شَنْوَةَ**, **جِبَارِي**, *Guadaluara* in Spain, **وَادِي الْجَارَةِ**, **مَنَايَ** (a tribe) makes **شَنْوَيَ** or **شَنْوِيَّ** (from the assimilated form **شَنْوَةَ**).

Rem. In many cases, however, more especially such as fall under II. 2. *b. α* and *β*, strange forms arise by the rejection of some consonants, or the combination into one word of a few letters (generally four) selected from the two nouns. E. g. **حَضْرَمِيَّ** from **حَضْرَمَوْتُ** *Hadramaut*; **عَبْدُ الدَّارِ** from **عَبْدَرِيَّ** (a family in Mèkka); **عَبْدُ الْقَيْسِ** from **عَبْقَيْسِيَّ** (a tribe); **عَبْدُ شَمْسٍ** from **عَبْشَمِيَّ** (a tribe); **الطَّبَرَحَرِيَّ**, the name of a poet, whose mother was from **طَبْرِسْتَانُ**, and his father from **خَوَارَزْمُ**. — In later times we meet with such words as **مَرْوُ الرُّودِ** from **مَرْوَرُودِيَّ** (a town), **عَبْدُ الْمَلِكِ** from **دُو النُّونِ** (a family in Spain), **بُوَجْدِيَّ**, **أَبُو مَالِكٍ**, **بُوْمَالِكِيَّ**, **عَبْدُ الْمَلِكِ**, *an*

*ignoramus* (Fr. *abécédairé*), from اَبْجَد *abugéd*, the first four letters of the alphabet (§. 32).

265. A relative adjective is never formed from the plural, even where the sense might seem to demand it, but always from the singular; e. g. شَرَعِي *acquainted with the laws*, from شَرِيعَةٌ *a law*, plur. شَرَائِعُ; حَصِيرِي *a seller of mats*, from حَصِيرٌ *a mat*, plur. حَصَرٌ. Such plurals, however, as are either really proper names, or approximate to them in sense, are excepted; e. g. أَنْمَارٌ (plur. of نَمِرٌ *a leopard*) the tribe of 'Anmār, أَنْبَارِي; الْمَدَائِنُ (name of a city, properly the plur. of مَدِينَةٌ), مَدَائِنِي; الْأَنْصَارُ (of Moḥammèd, epithet of the tribes of *Aus*, الْأَوْس, and *Hazraj*, الْهَزْرَج, at el-Medīna), أَنْصَارِي.

Rem. In more modern Arabic, many relative adjectives are formed from the plurals of nouns that indicate the objects with which a person usually occupies himself in his trade, studies, etc. E. g. كُتُبٌ (plur. of كِتَابٌ) *books*, كُتُبِي *a bookseller*; سَاعَاتٌ (plur. of سَاعَةٌ) *watches*, سَاعَاتِي *a watchmaker*; جَرَاحٌ (pl. of جَرِيحَةٌ) *wounds*, جَرَاحِي *a surgeon*; صِفَاتٌ (pl. of صِفَةٌ) *qualities, attributes*, صِفَاتِي *one who recognises in God attributes distinct from his essential nature*.

266. Biliteral particles double their second consonant before adding ي, provided it be a weak letter; but if it be a strong letter, this may be done, or not, at pleasure. E. g. لِمَا (for لَمِي) كَيْ or كَيْي *how much?* كَمْ or كَمِي *why?* لِي or لِيي. If the second letter be a quiescent *élif*, there is inserted between it and the termination ي a *hèmma*,

which may be changed at pleasure into a **و**; as **لَا** *not*, **لَاوِي** or **لَامِي**. The pronoun **مَا** *what?* forms **مَاي**.

267. A younger relative termination, borrowed from the Aramaic, and used chiefly in scientific writings, is **اِنِي**, as **جِسْم** *body*, **جِسْمَانِي** (**جِسْمَانِي**); **نَفْس** *soul*, **نَفْسَانِي** (**نَفْسَانِي**); **رُوح** *spirit*, **رُوحَانِي** (**رُوحَانِي**); **نُور** *light*, **نُورَانِي** (**نُورَانِي**); **بَرَانِي** *external*; **جَوَانِي** *internal*.

ε) The Abstract Nouns of Quality, **أَسْمَاءُ الْكَيْفِيَّةِ**.

268. The feminine of the relative adjective serves in Arabic as a noun to denote the abstract idea of the thing, as distinguished from the concrete thing itself; and also to represent the thing or things signified by the primitive noun as a whole or totality. It corresponds therefore to German substantives in *heit* and *keit*, or *schaft* and *thum*, and to English ones in *head*, *dom*, *ty*, etc. E. g. **الْإِلَهِيَّةُ** *the divine nature*, *the Godhead* (**الْإِلَهِ** *God*); **الْوَصْفِيَّةُ**, **الْأَسْمِيَّةُ**, *substantivity, adjectivity*, from **أَسْمٌ** *a substantive*, and **وَصْفٌ** *an adjective*; **الْمَاهِيَّةُ** *the what, substance, quiddity* (**مَا** *what?*); **الْمَاءِيَّةُ** *wateriness* (**مَاءٌ** *water*); **الْجَمْعِيَّةُ** *totality*; **الْكِتَابِيَّةُ** *all that relates to books, the book-trade, etc.*; **الْحَنَفِيَّةُ** *what constitutes being a Hanefite, the sect of the Hanefites*; **النَّصْرَانِيَّةُ** *Christendom, the Christian religion*; **الْيَهُودِيَّةُ** *Judaism*.

Rem. In a few cases the termination **وَت**, borrowed from the Aramaic **ܐܬܐ**, is similarly employed; as **لَاهُوت** *divinity*, (**لَهِوْت**), **نَاسُوت** *humanity* (**إِنْسَانِيَّة**), **مَلِكُوت** *royalty* (**مَلِكِيَّة**), **جَبَرُوت** *omnipotence*, etc.

### ٢) The Diminutive.

269. The diminutive, <sup>اَلتَّصْغِيرُ</sup> or <sup>اَلْاِسْمُ الْمَصْغَرُ</sup>, when formed from a *trilateral* noun, takes the form <sup>فُعَيْلٌ</sup>; as <sup>كَلْبٌ</sup> *a dog*, <sup>كَلْبٌ</sup>; <sup>جَبَلٌ</sup> *a hill*, <sup>جَبَلٌ</sup>. When the noun is *quadrilateral*, it takes the form <sup>فُعَيْلٌ</sup>; as <sup>عَقْرَبٌ</sup> *a scorpion*, <sup>عَقْرَبٌ</sup>. When the noun is *quinqueliteral*, but the fourth letter a *weak* one, the diminutive is <sup>فُعَيْعِيلٌ</sup>; as <sup>عُصْفُورٌ</sup> *a sparrow*, <sup>عُصْفُورٌ</sup>.

Rem. a. In forming a diminutive, it is not usual to fall back upon the root-consonants. On the contrary, the servile letters are generally taken into account, as long as the word does not exceed the form <sup>فُعَيْعِيلٌ</sup>; as <sup>أَزْرَقٌ</sup> *blue*, <sup>أَزْرَقٌ</sup>; <sup>مِعْطَافٌ</sup> *a mantle*, <sup>مِعْطَافٌ</sup>. See however §. 282.

Rem. b. The first syllable of the form <sup>فُعَيْلٌ</sup> seems to have been occasionally pronounced with *késra* instead of *danima*; at least the lexicographers mention such examples as <sup>بَيْتٌ</sup>, <sup>شَيْ</sup> (<sup>سَيْ</sup>), <sup>شَيْ</sup>, for <sup>بَيْتٌ</sup>, etc. This may be owing to the proximity of the radical <sup>ي</sup> in these words.

Rem. c. There are no certain traces of this diminutive form in any of the other Shemitic dialects; unless we consider as such: <sup>שׁוֹפָרִים</sup> *the ocrastes*, a sort of snake (<sup>سُف</sup>), <sup>חַמְצָנִים</sup> (from <sup>חַמְצָנָה</sup>), a contemptuous diminutive, like <sup>חַמְצָנָה</sup>, <sup>חַמְצָנָה</sup> *a youth*, (<sup>חַמְצָנָה</sup> from <sup>חַמְצָנָה</sup>), and <sup>חַמְצָנָה</sup> *a fawn*, (<sup>חַמְצָנָה</sup> from <sup>חַמְצָנָה</sup>). In the case of the two Hebrew words, the vowel <sup>י</sup> must be regarded as a weakening of <sup>י</sup> (orig. <sup>י</sup>), like <sup>חַמְצָנָה</sup> for <sup>חַמְצָנָה</sup> (<sup>חַמְצָנָה</sup>).

270. When the noun contains *five* letters, of which the fourth is a *strong* one, — or more than five, — the

diminutive <sup>٩</sup>فُعَيْلٌ is formed from the first four, and the rest are rejected; as <sup>٩</sup>سَفَرَجَلٌ a quince, <sup>٩</sup>سُقَيْرٌ; <sup>٩</sup>عَنْدَلِيبٌ a nightingale, <sup>٩</sup>عُنْدِلٌ. But if there be among the consonants several servile letters, these are rejected, or some of them; as <sup>٩</sup>مُتَدَخِرٌ rolling oneself, <sup>٩</sup>دُحِيرٌ; <sup>٩</sup>مُسْتَكِيلٌ striving to perfect oneself, <sup>٩</sup>مُكَيِّلٌ; <sup>٩</sup>مُخْتَارٌ chosen, <sup>٩</sup>مُخَيَّرٌ (for <sup>٩</sup>مُكَيَّرٌ), and not <sup>٩</sup>مُكَيَّرٌ.

Rem. a. If there be more servile consonants than must necessarily be cut off, their relative importance for the signification of the word is taken into account in choosing which is to be retained. In <sup>٩</sup>مُسْتَكِيلٌ, for example, م is preserved in preference to س or ت, because it indicates the participial form. But if all the consonants are of equal value, we may select which we please, and therefore the diminutive of <sup>٩</sup>عَلَنْدَى, a sort of thorn, is either <sup>٩</sup>عَلِينِدٌ or <sup>٩</sup>عَلِيدٌ (for <sup>٩</sup>عَلِيدَى).

Rem. b. The termination <sup>٩</sup>أَن, when appended to nouns of four or more letters, is not rejected, but remains attached to the diminutive, which is formed out of the preceding consonants; as <sup>٩</sup>زَعْفَرَانٌ saffron, <sup>٩</sup>زَعْفَرَانٌ.

Rem. c. Nouns containing five or more consonants do not exceed the form <sup>٩</sup>فُعَيْلٌ; and therefore a word which consists of four radical and one or more servile consonants, rejects the latter at once (except in the case specified in §. 269).

Rem. d. In place of the rejected consonants, a <sup>٩</sup>ي may be inserted immediately before the last letter; as <sup>٩</sup>سَفَرَجَلٌ, <sup>٩</sup>سُقَيْرِيٌّ.

271. The feminine terminations <sup>٩</sup>ة, <sup>٩</sup>ى, and <sup>٩</sup>آء; the relative termination <sup>٩</sup>ى; the ending <sup>٩</sup>أَن in adjectives of

which the feminine is <sup>فَعْلَى</sup>; the dual and plural terminations <sup>اِنِ</sup>, <sup>وُنِ</sup>, and <sup>اَتِ</sup>; and the second syllable of the plural form <sup>اَفْعَالِ</sup>; are all disregarded. The diminutives must be formed out of the preceding consonants, and these terminations added to them. E. g. <sup>قَلْعَةً</sup> a castle, <sup>قُلَيْعَةً</sup>; <sup>حُبْلَى</sup> pregnant, <sup>حُبَيْلَى</sup>; <sup>مَرْثَا</sup> Martha, <sup>مُرَيْثَا</sup>; <sup>حَمْرَاءَ</sup> red, <sup>حُمَيْرَاءَ</sup>; <sup>عَبْقَرُ</sup> (from a place called <sup>عَبْقَرُ</sup>, supposed to be inhabited by the *ginn*) demoniacal, mighty, perfect, <sup>عَبْيَقَرُ</sup>; <sup>سَكْرَانُ</sup> (fem. <sup>سَكْرَى</sup>) drunken, <sup>سُكَيْرَانُ</sup>; <sup>مُسْلِمَانِ</sup> two Muslims, <sup>مُسْلِمَانِ</sup>; <sup>مُسْلِمُونَ</sup> Muslims, <sup>مُسَيْلُونِ</sup>; <sup>مُسْلِمَاتُ</sup> Muslim women, <sup>مُسَيْلِمَاتُ</sup>; <sup>أَجْبَالُ</sup> camels, <sup>أَجْبَالُ</sup>.

Rem. a. The fem. <sup>ى</sup> is rejected, when the noun consists of five letters, the third of which is strong, or of more than five; as <sup>قَرْقَرَى</sup> the back, <sup>قَرْقَرَى</sup>; <sup>لُغَيْرَى</sup> a riddle, <sup>لُغَيْرَى</sup>. But if, in the quinqueliteral noun, the third letter be a weak servile, either it, or the <sup>ى</sup>, may be omitted; as <sup>حُبَارَى</sup> a bustard, <sup>حُبَيْرَى</sup> or <sup>حُبَيْرَى</sup> (for <sup>حُبَيْرَى</sup>).

Rem. b. All diminutives ending in these terminations (excepting those of the dual, plural, and relative adjective) have *fetha* over the consonant that follows the syllable <sup>ى</sup>.

272. The termination <sup>اِنِ</sup> in *triliteral* nouns, of which the feminine is *not* <sup>فَعْلَى</sup>, is regarded as radical, and consequently the diminutive takes the form <sup>فُعَيْعِيلُ</sup>; as <sup>سُلْطَانُ</sup> power, a sultan, <sup>سُلَيْطِينُ</sup>; <sup>شَيْطَانُ</sup> a devil, <sup>شَيْطِينُ</sup>.

273. Proper names, consisting of two words (see §. 264), form their diminutives from the *first* word, the second

remaining unchanged; as عَبْدُ اللَّهِ 'Abdu 'llāh, عَبِيدُ اللَّهِ 'Obèidu 'llāh; بُعَيْلَكَ, بَعْلَبَكَ.

274. If a diminutive be formed from a *triliteral feminine* noun, which has not however a feminine termination, َـ is added to the diminutive, provided that the primitive has no *nomen unitatis* (§. 246). E. g. شَمْسٌ *sun*, شُمَيْسَةٌ; دَارٌ *house*, دُوَيْرٌ; سِنٌ *tooth*, سُنَيْنَةٌ. But if the primitive has a *nomen unitatis*, َـ is not appended to the diminutive, in order to avoid ambiguity. E. g. شَجَرٌ *trees*, شُجَيْرٌ, but شَجْرَةٌ *a tree*, شُجَيْرَةٌ; بَقَرٌ *cattle*, بَقِيرٌ, but بَقَرَةٌ *an ox* or *cow*, بُقَيْرَةٌ.

Rem. a. The diminutives of the fem. cardinal numbers, from 3 to 10 inclusive, do not take َـ for the same reason; e. g. خَمْسٌ *five* (fem.), خُمَيْسٌ, but خَمْسَةٌ *five* (masc.), خُمَيْسَةٌ.

Rem. b. If the noun contains more than three consonants, َـ is not added to the diminutive.

Rem. c. There are a few exceptions to both rules. For example, حَرْبٌ *war*, makes حَرْبٌ; دَوْدٌ *a herd of camels*, دَوْدٌ; قَوْسٌ *a bow*, قَوَيْسٌ; whilst قُدَامٌ *the front*, and وَرَاءٌ *the back*, have قُدَيْدِيَّةٌ and وَرَيْيَّةٌ (for وَرَيْيَّةٌ).

275. The double consonants in nouns formed from *verba mediae rad. geminatae* are resolved; as تَلٌّ *a hill*, تَلِيلٌ; طَسٌ *a cup* (Fr. *tasse*), طَسَيْسٌ; مَدَّةٌ *time*, مَدِيدَةٌ.

276. If the second radical be a weak letter, and have been changed by the influence of the vowels into another, the original letter is restored in forming the diminutive. E. g. بَابٌ (بَوَبٌ) *a door*, بَوَيْبٌ; نَابٌ (نَيْبٌ) *an eye-tooth*, نَيْيَبٌ.

(مِيزَان) ميزان; مُبَيِّن (مُبَيِّن), مُبَيِّن (مُبَيِّن), مُبَيِّن (مُبَيِّن) a pair of scales, مُوزِن.

Rem. شَيْءٌ, a thing, commonly makes شُيْءٌ, instead of شَيْءٌ (for شَيْءٌ). From بَيْتٌ, a house, and شَيْخٌ, an old man, may be formed بُيْتٌ and شُيْخٌ, but the regular forms are better.

277. If the second letter be either a servile *elif*, or an *elif*, the origin of which is unknown, it is changed into و; as فَارَسٌ a horseman, نُورِسٌ; خَاتَمٌ a signet-ring, خُوَيْتَمٌ; دَابَّةٌ an animal, دُوَيْبَّةٌ; عَاجٌ ivory, عُوجٌ.

278. If the third letter be weak, it coalesces with the preceding ي of the diphthong يَ into يَ as غُلَامٌ a youth, a slave, غُلَيْمٌ; أَكُولٌ a glutton, أَكَيْلٌ; ظَلِيمٌ a male ostrich, عَصَا; فُتًى, فُتًى a youth, فُتًى; جَذْوَلٌ a brook, جُذَيْلٌ; عَصِيَّةٌ a staff, عَصِيَّةٌ.

Rem. In words of which the second and third radicals are contracted into يَ, these letters must be separated, and treated according to this rule and §. 276; e. g. طَيٌّ a fold, طَوًى; حَيَّةٌ a snake (حَيَّةٌ), حَيَّةٌ.

279 A quadriliteral, of which the third and fourth letters are weak, rejects one of them; as يُحَيِّ John, يُحَيِّ (for يُحَيِّ); أُحَى black, أُحَى (for أُحَيِّ); صَبًى a boy, صَبًى (for صَبَيِّ); عَدُوٌّ an enemy, عُدًى (for عُدَيِّ).

280. The infinitives of verba primae و, which reject the first radical and take the fem. termination ى in exchange (§. 206),



resume the **و** in their diminutives; as **وَعِدَةٌ** *a promise*, **وُعَيْدٌ**; **جَدَّةٌ** *affluence*, **جُودَةٌ**.

Rem. They are distinguished by the **ة** from the diminutives of the form **فَعْلٌ** in the same verbs; such as **وُعَيْدٌ** from **وَعَدٌ**, etc.

281. Nouns which have lost their third radical, — whether they have the fem. termination **ة** or not, — recover it only when they consist of but *two* letters besides the **ة**. E. g. **أَبٌ** *father*, (**أَبِي**), **أَخٌ** *brother*, (**أَخِي**); **دَمٌ** *blood*, **دُمٌّ**; **مَاءٌ** *water*, **مَوْبَةٌ** and **مُؤَيٌّ** *a lip*, **شَفَّةٌ**; **أَمَةٌ** *a maidservant*, **أُمَيَّةٌ**; **سَنَةٌ** *a year*, **سُنَيَّةٌ** and **سُنَيَّْةٌ**; **هَنَةٌ** *a thing*, **هَنْيَّةٌ**, **هَنْيَةٌ**, and **هُنَيَّْةٌ**. But if they consist of three or more letters, exclusive of **ة**, the third radical does not reappear. E. g. **قَاضٍ** *a judge*, **قَوَيْضٌ**; **مُسْتَدْعٍ** *calling for help*, **مُدَيِّعٌ**.

Rem. **فَمٌ**, *mouth*, of which the radical is **فُورٌ**, forms its diminutive accordingly, **فَوَيْعٌ**.

282. Those nouns which, after having lost their third radical, take a prosthetic **ة**, reject the **ة**, and recover their original letter. E. g. **إِسْمٌ** *a name*, **سُمٌّ**; **إِبْنٌ** *a son*, **بُنًى**; **إِسْتُ** *the anus*, **سُنَيْتَةٌ**.

Rem. The diminutives of **أُخْتُ**, *sister*, and **بِنْتُ**, *daughter*, are formed like those of **أَخٌ** and **إِبْنٌ**, and distinguished by the fem. termination; **أُخَيَّةٌ**, **بُنَيَّةٌ**.

283. Another way of forming diminutives is to fall back upon the root. If this consists of *three* consonants, the diminutive is **فُعَيْلٌ**; if of *four*, **فُعَيْعِلٌ** (see §. 269 rem. a).

E. g. <sup>أَسْوَدُ</sup>; <sup>قَصِي</sup>, <sup>قَاصٍ</sup>; <sup>حُرَيْثٌ</sup>, <sup>حَارِثٌ</sup>; <sup>عُطِيفٌ</sup>, <sup>مِعْطَفٌ</sup>. This sort of diminutive is called <sup>تَصْغِيرٌ</sup>, <sup>عَصِيْفَرٌ</sup>, <sup>عُصْفُورٌ</sup>; <sup>سُرَيْدٌ</sup>. *the softened or curtailed diminutive.*

284. With regard to this sort of diminutive the following rules are to be observed. 1) If a masc. noun ends in <sup>ة</sup>, this termination falls away; e. g. <sup>حَارِثَةٌ</sup> (a name), <sup>حُرَيْثٌ</sup>. 2) Fem. nouns in <sup>ى</sup> and <sup>آء</sup> reject these terminations and take <sup>ة</sup>; as <sup>حُبَيْلَةٌ</sup>, <sup>حُبَلَاءٌ</sup>; <sup>حُمَيْرَةٌ</sup>, <sup>حُمَرَاءٌ</sup>.

Rem. Very irregular diminutives are: <sup>رَجُلٌ</sup> a man, <sup>رُؤُوسٌ</sup>; <sup>مَغْرِبٌ</sup> sunset, <sup>مُغْرِبَانٌ</sup>; <sup>عَشِيَّةٌ</sup> night/fall, <sup>عُشَيْشِيَّةٌ</sup> and <sup>عُشَيَّانٌ</sup>; <sup>إِنْسَانٌ</sup> a human being, <sup>أُنْثِيَّيَانٌ</sup>; <sup>لَيْلَةٌ</sup> a night, <sup>لَيْلِيَّةٌ</sup> (compare the plur. <sup>لَيْالٍ</sup> for <sup>لَيَالِي</sup>); <sup>بَنُونَ</sup>, sons (plur. of <sup>ابْنٌ</sup>).

#### ٧) Some other Nominal Forms.

285. The form <sup>فَعْلَةٌ</sup> frequently means a *small piece* of anything; as <sup>قِطْعَةٌ</sup> a piece, <sup>كِسْرَةٌ</sup> a fragment, <sup>جَذْوَةٌ</sup> a spark, <sup>خِرْقَةٌ</sup> a rag, <sup>فِرْقَةٌ</sup> a sect.

286. The form <sup>فَعْلَةٌ</sup> is often used to signify a *small quantity*, such as can be contained in a place at once. E. g. <sup>قُبْضَةٌ</sup> a handful; <sup>أَكْلَةٌ</sup>, <sup>لُقْمَةٌ</sup>, <sup>مُصْعَةٌ</sup>, a morsel, a mouthful; <sup>شُرْبَةٌ</sup> a draught of water. It also denotes colour; as <sup>حُمْرَةٌ</sup> redness, <sup>صُفْرَةٌ</sup> yellowness.

287. The form <sup>فُعَالٌ</sup> denotes diseases; as <sup>حُمَامٌ</sup> a fever, <sup>زُكَامٌ</sup> a cold, <sup>سُعَالٌ</sup> a cough, <sup>صُدَاعٌ</sup> a headache, <sup>طَحَالٌ</sup>, <sup>كَبِدٌ</sup>, disease of the spleen (<sup>طَحَالٌ</sup>), of the liver (<sup>كَبِدٌ</sup>).

288. The form <sup>فُعَالَةٌ</sup> denotes *small portions* that are broken off or thrown away; as <sup>بُرَادَةٌ</sup>, <sup>فُرَاصَةٌ</sup>, *filings*; <sup>بُرَايَةٌ</sup> *shavings*; <sup>فُلَامَةٌ</sup>, <sup>فُصَامَةٌ</sup>, *parings*; <sup>كُنَاسَةٌ</sup>, <sup>كُسَاحَةٌ</sup>, *sweepings*; <sup>عُجَالَةٌ</sup> *a little food got ready in haste*; <sup>عُقَاوَةٌ</sup> *a small quantity of broth* (left in a borrowed pot, when it is returned).

## 2. The Gender of Nouns.

289. In respect of gender, Arabic nouns are divisible into *three* classes; 1) those which are only *masculine* (<sup>مُذَكَّرٌ</sup>); 2) those which are only *feminine* (<sup>مُؤَنَّثٌ</sup>); 3) those which are both masc. and fem., or, as it is usually phrased, of the *common* gender.

Rem. None of the Shemitic languages have what we call the *neuter* gender.

290. That a noun is of the *fem.* gender may be ascertained either 1) from its *signification*, or 2) from its *form*.

### 1. Feminine by signification are:

a) All common nouns and proper names that denote females; as <sup>أُمٌّ</sup> *a mother*, <sup>عَرُوسٌ</sup> *a bride*, <sup>عَجُوزٌ</sup> *an old woman*; <sup>مَرْيَمُ</sup> *Mary*, <sup>هِنْدٌ</sup> *Hind*, <sup>سُعَادٌ</sup> *Suād*.

b) Proper names of countries and towns, because the common nouns <sup>أَرْضٌ</sup>, <sup>مَدِينَةٌ</sup>, and <sup>قَرْيَةٌ</sup>, regarded as the mothers and nourishers of their inhabitants, are fem. E. g. <sup>مِصْرُ</sup> *Egypt*, <sup>مُحَا</sup> *Mocha*.

c) The names of the winds and different kinds of fire, because the common nouns <sup>رِيحٌ</sup>, *wind*, and <sup>نَارٌ</sup>, *fire*, are fem. E. g. <sup>قَبُولٌ</sup> *the east wind*, <sup>دَبُورٌ</sup> *the west wind*,

شَمَالٌ *the north wind*, جَنُوبٌ *the south wind*; سَعِيرٌ, حَيِّمٌ, *blazing fire*, سَقَرٌ, لَظَى, *hell-fire*.

d) The names of many parts of the body, especially those that are double; as يَدٌ *hand*, رِجْلٌ *foot*, عَيْنٌ *eye*, سِنَّةٌ *tooth*, كَتِفٌ *shoulder*, كَبِدٌ *liver*.

Rem. رَأْسٌ *head*, وَجْهٌ *face*, أَنْفٌ *nose*, فَمٌ *mouth*, صَدْرٌ *breast*, بَطْنٌ *belly*, ظَهْرٌ *back*, and the names of the blood, muscles, sinews, and bones, are masc.

e) Collective nouns (شِبْنَةُ الْجَمْعِ, *resembling the plur.*), which denote living objects that are destitute of reason, and which do not form a nomen unitatis; as إِبِلٌ *camels*, ذَوْدٌ *a herd of camels*, عَنَمٌ *sheep*.

2. Feminine by form are:

a) Nouns ending in ة; as جَنَّةٌ *a garden*, ظُلْمَةٌ *darkness*, حَيَاةٌ, or حَيَوَةٌ, *life*.

b) Nouns ending in يَ or لَ (ʿelif maksûra, §. 7 rem. b), when that termination does not belong to the root; as ذِكْرَى *memory*, بُهْمَى *a kind of plant*, دُنْيَا *the world*, رُؤْيَا *a vision or dream*.

c) Nouns ending in آء, when that termination does not belong to the root; as صَحْرَاءٌ *a plain or desert*, قَامِصَاءٌ *a mouse's hole*, كِبْرِيَاءٌ *glory (of God), pride (of man)*, حَيْلَاءٌ *vainglory, arrogance*.

Rem. a. A few nouns ending in ة, and those verbal adjectives to which ة is added to intensify their signification (§. 233 rem. b, c), are masc., because they apply to males; e. g. خَلِيفَةٌ *a deputy or*

*caliph* (compare in Italian, *il podestà*), عَلَامَةٌ <sup>9</sup> *very learned*, رَادِيَّةٌ <sup>9</sup> *a traditional*.

Rem. b. With the above rules compare the usage of the other dialects. Gesenius' Heb. Gr. §. 105, 1. 3. 4. Cowper's Syr. Gr. §. 132, 2.

291. The following is a list of nouns which are fem., not by form or signification, but merely by usage.

|                                           |                                             |
|-------------------------------------------|---------------------------------------------|
| أَرْضٌ <sup>9</sup> <i>earth.</i>         | ضَبُعٌ <sup>9</sup> <i>hyaena.</i>          |
| أَفْعَى <sup>9</sup> <i>viper.</i>        | عَرُوشٌ <sup>9</sup> <i>metre.</i>          |
| بَيْتٌ <sup>9</sup> <i>well.</i>          | عَصَا <sup>9</sup> <i>staff.</i>            |
| جَهَنَّمُ <sup>9</sup> <i>Hell.</i>       | قَاسٌ <sup>9</sup> <i>axe.</i>              |
| حَرْبٌ <sup>9</sup> <i>war.</i>           | فِرْدَوْسٌ <sup>9</sup> <i>Paradise.</i>    |
| خَمْرٌ <sup>9</sup> <i>wine.</i>          | كَاسٌ <sup>9</sup> <i>cup.</i>              |
| دَارٌ <sup>9</sup> <i>house.</i>          | مَنْجَنُونَ <sup>9</sup> <i>waterwheel.</i> |
| دِرْعٌ <sup>9</sup> <i>coat of mail.*</i> | مَنْجَنِيْقٌ <sup>9</sup> <i>catapult.</i>  |
| دَلْوٌ <sup>9</sup> <i>bucket.</i>        | مُرْسَى <sup>9</sup> <i>razor.</i>          |
| رَحَى <sup>9</sup> <i>mill.</i>           | نَارٌ <sup>9</sup> <i>fire.</i>             |
| رِيحٌ <sup>9</sup> <i>wind.</i>           | نَعْلٌ <sup>9</sup> <i>shoe.</i>            |
| شَمْسٌ <sup>9</sup> <i>sun.</i>           | نَفْسٌ <sup>9</sup> <i>soul.</i>            |

292. Masculine or feminine are:

1) Collective nouns (شُبُهَ الْجَمْعِ), denoting animals and plants, which form a *nomén unitatis*. E. g. حَمَامٌ <sup>9</sup> *pigeons*, جَرَادٌ <sup>9</sup> *grasshoppers, locusts*, نَحْلٌ <sup>9</sup> *bees*, نَخْلٌ <sup>9</sup> *palmtrees*.

\* When it means *a woman's dress*, it is mase.

These are masc. by form, fem. by signification (جَمَاعَةً *totality*).

2) The names of the letters of the alphabet, and words regarded merely as such; as هَذِهِ الْأَلِفُ, or هَذَا الْأَلِفُ, *this elif*; مَاءٌ هَذِهِ, or مَاءٌ هَذَا, *this word ماء (water)*. The fem. gender is the more usual in these cases. A word, regarded merely as such, is treated like a proper name, and therefore does not take the article.

3) A considerable number of nouns, of which the following are those that most frequently occur.

|                                        |                                        |
|----------------------------------------|----------------------------------------|
| أَرْثَبُ <i>hare</i> (generally fem.). | سَّمَاءُ <i>heaven.</i>                |
| إِزَارٌ <i>a sort of robe.</i>         | سُوقٌ <i>market.</i>                   |
| إِصْبَعٌ <i>finger.</i>                | شَعِيرٌ <i>barley.</i>                 |
| ثَدْيٌ <i>breast.</i>                  | مِرَاطٌ <i>way, road (via strata).</i> |
| جَنَاحٌ <i>wing.</i>                   | صُلْحٌ <i>peace.</i>                   |
| حَالٌ <i>state, condition.</i>         | صَلِيفٌ <i>one side of the neck.</i>   |
| حَانُوتٌ <i>booth, shop.</i>           | صَاعٌ <i>a kind of dry measure.</i>    |
| سَبِيلٌ <i>path.</i>                   | صَحَى <i>forenoon.</i>                 |
| سُرَى <i>journey by night.</i>         | ضَرْبٌ <i>white honey.</i>             |
| سِكِّينٌ <i>knife.</i>                 | طَرِيقٌ <i>road.</i>                   |
| سِلَاحٌ <i>weapon.</i>                 | عَجْزٌ <i>hinder part.</i>             |
| سُلْطَانٌ <i>emperor, empress.</i>     | عُرْسٌ <i>wedding.</i>                 |
| سِلْمٌ <i>peace.</i>                   | عَسَلٌ <i>honey.</i>                   |
| سُلْمٌ <i>ladder.</i>                  | عُقَابٌ <i>eagle.</i>                  |

|                                       |                                    |
|---------------------------------------|------------------------------------|
| عُنُقُ <i>neck.</i>                   | كُرَاعُ <i>tibia or shin-bone.</i> |
| عَنْكَبُوتُ <i>spider (gen. fem.)</i> | لَيْلُ <i>night.</i>               |
| فَرَسُ <i>horse.</i>                  | مِسْكُ <i>musk.</i>                |
| فُلُكُ <i>ship.</i>                   | مَعَى <i>intestines.</i>           |
| قَفَا <i>back of the neck.</i>        | مِنْحُ <i>salt (gen. fem.).</i>    |
| قَوْسُ <i>bow (gen. fem.)</i>         |                                    |

293. From most adjectives and some substantives of the masc. gender, feminines are formed by adding the terminations  $\text{ة}$ ,  $\text{ى}$ , or  $\text{آ}$  (§. 290, 2).

Rem. Only  $\text{ة}$  is appended to the masc. without farther affecting the form of the word;  $\text{ى}$  and  $\text{آ}$  have forms distinct from the masc., which must be learned by practice.

294. The most usual termination, by the mere addition of which to the masc. feminines are formed, is  $\text{ة}$ ; as عَظِيمُ *great*, عَظِيمَةٌ *a grandfather*, جَدُّ *a grandmother*; فَتًى *a young man*, فَتَاةٌ *a young woman*.

Rem.  $\text{ة}$  is a compromise in orthography between the ancient  $\text{ت}$ , *at*, and the modern  $\text{ه}$ , *a*; a view which is confirmed by the comparison of the verbal form قَتَلَتْ (3. p. sing. fem. Perf.) with the Heb. קָטְלָהּ (see §. 90, general remarks). The original  $\text{ت}$  appears in the dual, in the words بَنَتٌ and أُخْتٌ, and in some other instances in the Kor'ān (such as رَحِمَتْ for رَحِمَةٌ). The Hebrew generally has, like the modern Arabic, קָטְלָהּ in the absolute state of the noun, but also קָטְלָהּ, and more rarely קָטְלָהּ, קָטְלָהּ (Gesenius' Heb. Gr. §. 79). In the construct state the ancient קָטְלָהּ, קָטְלָהּ, has everywhere maintained itself (Heb. Gr. §. 87, 2 b); and the ק is found in Phœnician even in the absolute. In Aramaic, כ is usually substituted for ק, as כְּדֹהָ = קָדְהָ, but the original ק appears in the construct and emphatic states,

ṣḍḥḥḍ, ṣḍḥḥḍ. The Aethiopic has preserved the ancient ḥ, as  
ḥḥḥ: (gannal) a garden (ḥḥḥ; ḥḥḥ; ḥḥḥ; ḥḥḥ, ḥḥḥ, ḥḥḥ).

295. Feminines in *ī* are formed:

1) From adjectives of the form *فَعْلَانُ*, the fem. of which is *فَعْلَى*; as *غَضَبَانُ* *angry*, *غَضَبَى*; *سُكْرَانُ* *drunk*, *سُكْرَى*; *شَبَعَانُ* *sated*, *شَبَعَى*.

2) From adjectives of the form *أَفْعَلُ*, when they have the *superlative* signification, in which case the fem. is *فَعْلَى*; as *الْأَكْبَرُ* *the largest*, *الْأَكْبَرَى*; *الْأَصْغَرُ* *the smallest*, *الْأَصْغَرَى*; *الْأَعْظَمُ* *the greatest*, *الْأَعْظَمَى*.

Rem. a. Adjectives of the forms *فَعْلَانُ* and *فَعْلَانُ* form their fem. by adding *ة*; as *نَدَّامَانُ* *repentant*, *نَدَّامَةٌ*; *عُرْيَانُ* *naked*, *عُرْيَانَةٌ*.

Rem. b. The fem. of *أَوَّلُ* (for *أَوَّلُ* or *أَوَّلُ*), *first*, and *آخِرُ* (for *آخِرُ*), *last*, are *أُولَى* and *أُخْرَى*. The numeral adjective *أَحَدٌ*, *one*, has *إِحْدَى*.

296. Feminines in *ā* are formed from adjectives of the form *أَفْعَلُ*, which have not the comparative signification; as *جَهْرَاءُ* *yellow*, *صَفْرَاءُ*; *أَجْهَرُ* *having a handsome person*, *جَهْرَاءُ*; *أَحْدَبُ* *humped*, *حَدْبَاءُ*. Many of these adjectives are not in actual use in the masc.; as *هَظْلَاءُ* *discharging heavy and continuous rain*, *حَسَنَاءُ* *beautiful*.

297. All adjectives have not a separate form for the fem. The following forms are of both genders.

1) *فَعُولُ*, when it has the same meaning as *فَاعِلُ*; as *رَجُلٌ صَبُورٌ* *a patient man*, *إِمْرَأَةٌ صَبُورٌ* *a patient woman*,



كَذُوبٌ *lying*, شَكُورٌ *grateful*. But if فَعُولٌ has the meaning of مَفْعُولٌ, or is a substantive, it makes a fem. in ٱ; as حَلُوبٌ; رَكُوبَةٌ *a camel for riding upon*, (مَرْكُوبٌ) رَكُوبٌ *a camel or sheep kept for its milk*, حَلُوبَةٌ; رَسُولٌ *a messenger*, رَسُولَةٌ.

2) مَفْعِيلٌ, when it has the same meaning as مَفْعُولٌ, and is joined to a substantive; as رَجُلٌ قَتِيلٌ *a murdered man*, اِمْرَأَةٌ قَتِيلَةٌ *a murdered woman*. But if the substantive be not expressed, it makes a fem. in ٱ; as هَذِهِ نَطِيعَةٌ *this is one that has been butted*. If فَعِيلٌ has the meaning of فَاعِلٌ, it always forms a fem. in ٱ; as نَصِيرٌ *a helper*, نَصِيرَةٌ; شَفِيعٌ *an intercessor*, شَفِيعَةٌ; عَفِيفٌ *temperate, chaste*, عَفِيفَةٌ.

3) مِفْعَلٌ, مِفْعَالٌ, and مِفْعُولٌ, which were originally nomina instrumenti (§. 228), but afterwards became intensive adjectives (§. 233, rem. c); as اِمْرَأَةٌ مِغْسَمٌ *an obstinate, selfwilled woman*; نَاقَةٌ مِذْعَانٌ *a docile she-camel*; جَارِيَةٌ مِعْطِيرٌ *a woman who uses a great deal of perfume*.

Rem. a. عَدُوٌّ *hostile*, مَسْكِينٌ *poor*, and مِيقَانٌ *speaking the truth*, form feminines in ٱ.

Rem. b. Adjectives which are, by their signification, applicable to females only, do not usually form a fem. in ٱ, but are used in the masc. form; as حَامِلٌ *pregnant* (but حَامِلَةٌ, *carrying a load*), طَالِقٌ *divorced*, مُرْضِعٌ *giving suck*, كَاعِبٌ, نَاهِدٌ *having swelling breasts*, مُنْعَصِرٌ, طَامِثٌ, حَائِضٌ.

## 3. The Numbers of Nouns.

298. Nouns have, like verbs, *three* numbers, the singular, dual, and plural.

299. The *dual* is formed by adding *سَانِ* to the singular (omitting, of course, the *tênwin*); as *كِتَابٌ* a book, *كِتَابَانِ*.

Rem. a. If the sing. ends in *سَـ*, *سَ* is changed into *ت* (see §. 294 rem.); as *أُمَّةٌ* a nation, *أُمَّتَانِ*.

Rem. b. If the sing. ends in a quiescent *ي* (*يَـ* or *يِـ*), which was originally *ي* mobile (compare §. 167, I. 2. a), it becomes so again in the dual; as *فَتًى* a youth, for *فَتًى*, *فَتَيَانِ*; *ذِكْرَى* memory, for *ذِكْرَى*, *ذِكْرَيَانِ*. If the sing. ends in a quiescent *ا* (*اَـ* or *اِـ*), which was originally *و* mobile (compare §. 167, I. 2. a), the *و* is restored in the dual; as *عَصَا* a staff, *عَصَوَانِ*; *أغا* an Aga, *أَغَوَانِ*. — If the sing. of a quadriliteral noun ends in a quiescent *ي*, which was originally a *و*, the *و* is *not* restored in the dual, but becomes *ي* mobile, as *مِلهَى* a musical instrument (from *لَهَا*), *مِلهَيَانِ*; *مَرْضًى* rendered contented (from *رَضَى* for *رَضَوُ*), *مِرضَيَانِ*.

Rem. c. The hémza of the termination *آَـ*, denoting the fem. (§. 296), becomes *و*; as *صَفْرَاءٌ* yellow, *صَفْرَاوَانِ*. — In the termination *آَـ*, when sprung from a radical *و* or *ي*, the hémza may either be retained or changed into *و*, though the former is preferable; as *رِدَاءٌ* a mantle (for *رِدَائِي*), *رِدَاوَانِ* or *رِدَاوَانِ*; *كِسَاءٌ* a dress (for *كِسَائِي*), *كِسَاوَانِ* or *كِسَاوَانِ*. In the case of an *أَلِفُ الْإِلْحَاقِ* (see §. 259), the latter is preferable; as *عِلْبَاءٌ* or *عِلْبَاوَانِ*, *عِلْبَاوَانِ*. If the hémza of *آَـ* be radical, it cannot be changed into *و*; as *قُرْآءٌ* (from *قَرَأَ*), *قُرْآَوَانِ*.

Rem. d. If a **ي** has been elided in the sing. after a kësra and before a damma with ténwīn (see §. 157. II. 2), it is restored in the dual; as **رَام**, for **رَامِي**, **رَامِيَانِ**, **شَجِي**, for **شَجِي**, **شَجِيَانِ** (compare §. 166. I). — In like manner, an elided **و** is restored in the dual of some words; as **أَخ**, **أَب**, (for **أَخَو**, **أَبَو**), **أَخَوَانِ**, **أَبَوَانِ**. **بِنْتُ** and **إِسْم** (for **بَنِي** and **سَمَو**) have **إِبْنَانِ**, **إِسْمَانِ**, like **بِنْتُ**, makes **إِبْنَتَانِ**.

Rem. e. If the third radical has been elided before **ق** in the singular, it is not restored; as **لُعْنَة** a dialect, for **لُعْنَة**, **لُعْنَتَانِ**, **لُعْنَتَانِ**, for **لُعْنَتَانِ**, **لُعْنَتَانِ**, for **لُعْنَتَانِ**, **لُعْنَتَانِ**, for **لُعْنَتَانِ**, **لُعْنَتَانِ**, for **لُعْنَتَانِ**, **لُعْنَتَانِ**, for **لُعْنَتَانِ**.

300. There are two kinds of plurals in Arabic.

a) The one, which has only a single form, is called **الْجَمْعُ الْمَعْمُورُ** or **الْجَمْعُ الْمَكْمُولُ**, the sound or perfect plural (*pluralis sanus*), and **الْجَمْعُ السَّامِعُ** or **الْجَمْعُ السَّالِمُ**, the complete or entire plural, because all the vowels and consonants of the singular are retained in it.

b) The other, which has various forms, is called **الْجَمْعُ الْمَكْسُرُ** or **الْجَمْعُ الْمَكْسُورُ**, the broken plural (*pluralis fractus*), because it is more or less altered from the singular by the addition or elision of consonants, or the change of vowels.

301. The pluralis sanus of masc. nouns is formed by adding the termination **ُونَ** to the singular; as **سَارِقٌ** a thief, **سَارِقُونَ**. The plur. sanus of fem. nouns, that end in **ة**, is

formed by changing  $\text{سَارِقَات}$  into  $\text{سَارِقَات}$ , as  $\text{سَارِقَات}$ ,  $\text{سَارِقَات}$ ; of those that do not end in  $\text{سَارِقَات}$ , by adding  $\text{لَت}$  to the sing., as  $\text{مَرِيَمَ}$  *Mary*,  $\text{مَرِيَمَات}$ .

Rem. a. If the sing. ends in  $\text{سَارِقَات}$  makṣūra, with or without  $\text{سَارِقَات}$  (يَ or يَ), — or in  $\text{سَارِقَات}$  with  $\text{سَارِقَات}$  (يَ), arising out of  $\text{سَارِقَات}$  (§. 167, II. 2), — or in a quiescent ي preceded by  $\text{سَارِقَات}$  (يَ), arising out of  $\text{سَارِقَات}$ , — then the rules laid down in §. 166. II. 1. 2, and §. 167. I. 2. e, are to be observed. E. g.  $\text{مُصْطَفَى}$  for  $\text{مُصْطَفَى}$  (§. 245), *chosen*,  $\text{مُصْطَفُونَ}$  for  $\text{مُصْطَفُونَ}$ , and in the oblique cases  $\text{مُصْطَفِينَ}$  for  $\text{مُصْطَفِينَ}$ ;  $\text{مُوسَى}$  *Moses*,  $\text{مُوسُونَ}$  for  $\text{مُوسُونَ}$ ;  $\text{قَاضٍ}$  for  $\text{قَاضٍ}$ , *a judge*,  $\text{قَاضُونَ}$  for  $\text{قَاضُونَ}$ , and in the oblique cases  $\text{قَاضِينَ}$  for  $\text{قَاضِينَ}$ ;  $\text{أَلْحَافٍ}$  for  $\text{أَلْحَافٍ}$ , *barefooted*,  $\text{أَلْحَافُونَ}$  for  $\text{أَلْحَافُونَ}$ .

Rem. b. The  $\text{سَارِقَات}$  of the middle radical in fem. substantives of the forms  $\text{فُعْلَةٌ}$  and  $\text{فُعْلَةٌ}$ ,  $\text{فُعْلَةٌ}$  and  $\text{فُعْلَةٌ}$ , derived from strong roots (i. e. those of which the second radical is not و or ي), passes in forming the plural into a vowel, which may either be the same as that of the first syllable, or in all cases  $\text{فُعْلَةٌ}$ . E. g.  $\text{دَعْدٌ}$  *Dād*,  $\text{دَعْدَات}$ ;  $\text{قَصْعَةٌ}$ ,  $\text{جَفْنَةٌ}$ , *a dish*,  $\text{قَصَعَات}$ ,  $\text{جَفَنَات}$ ;  $\text{هِنْدٌ}$  *Hind*,  $\text{هِنْدَات}$  or  $\text{هِنْدَات}$ ;  $\text{كِسْرَةٌ}$  *a fragment*,  $\text{ظُلْمَةٌ}$  or  $\text{ظُلْمَات}$ ;  $\text{كِسْرَات}$  or  $\text{كِسْرَات}$ ;  $\text{جُمْلٌ}$  *Guml*,  $\text{جُمَلَات}$  or  $\text{جُمَلَات}$ ;  $\text{ظُلْمَةٌ}$  or  $\text{ظُلْمَات}$ . In the forms  $\text{فُعْلَةٌ}$  and  $\text{فُعْلَةٌ}$ , the  $\text{سَارِقَات}$  may also be retained, as  $\text{ظُلْمَات}$ ,  $\text{كِسْرَات}$ . — If the third radical be و, the form  $\text{فُعْلَات}$  is not admissible; nor, if it be ي, the form  $\text{فُعْلَات}$ . E. g.  $\text{ذِرْوَةٌ}$  *summit*,  $\text{ذِرَوَات}$  or  $\text{ذِرَوَات}$ .

(but not زَبَاتٌ; زَبَاتٌ a pitfall, زَبَاتٌ or زَبَاتٌ (but not زَبَاتٌ). — If the middle radical be و or ي, the fêzma is always retained; as جَوَزَةٌ a nut, جَوَزَاتٌ; بَيْضَةٌ an egg, a helmet, بَيْضَاتٌ.

Rem. c. If و and ي, as third radicals, reject their fêzha in the fem. sing., and become quiescent before ة, or pass into ا (§. 214, and §. 7 rem. c and d), they are restored in the plur. along with the vowel. E. g. صَلَوَةٌ or صَلَاةٌ, prayer, (for صَلَوَةٌ), صَلَوَاتٌ, قَنَاةٌ, a cane, spear, tube, (for قَنَاةٌ), قَنَاةٌ; قَنَاطَةٌ, a girl, (for قَنَاطَةٌ), قَنَاطَاتٌ; مُرْمَاةٌ, thrown, (for مُرْمَاةٌ), مُرْمَاةٌ (compare §. 167, l. 2. a, with §. 166, l.).

Rem. d. If the third radical has been elided in the sing. before ة, it may be restored in the plur. or not. E. g. عَصَةٌ (for عَصَةٌ or عَصَةٌ), a thorny tree, عَصَرَاتٌ and عَصَهَاتٌ; سَنَةٌ (for سَنَةٌ or سَنَةٌ), a year, سَنَوَاتٌ and سَنَهَاتٌ; ظُبَةٌ (for ظُبَةٌ), the point of a weapon, ظُبَاتٌ; بُرَةٌ (for بُرَةٌ), an armlet, a ring, بُرَاتٌ; لُتَّةٌ (for لُتَّةٌ), the gums, لُتَاتٌ. — ابْنَةٌ or ابْنَةٌ (for ابْنَةٌ), a daughter, makes بَنَاتٌ; and أُخْتُ (for أُخْتُ), a sister, أُخَوَاتٌ. — أُمٌّ, a mother, has أُمَّهَاتٌ (Syr. اُمَّهَات).

Rem. e. The hêmza in the terminations آة and آة is subject to the same rules in the plur. as in the dual (§. 299 rem. c). Hence from صَخْرَاءٌ, سَقَاءَةٌ, سَمَاءٌ, قَرَاءَةٌ, are formed صَخْرَآةٌ, سَقَآةٌ, سَمَآةٌ, قَرَآةٌ. — صَخْرَآةٌ or سَقَآةٌ, سَمَآةٌ, قَرَآةٌ.

302. The pluralis sauis masc. is formed from:

1) Proper names of men (excepting those that end in ة, as طَلْحَةُ), their diminutives, and the diminutives of common nouns that denote rational beings; as عَشْمُنٌ

'*Othmān*, عُثْمَانُونَ; عُبَيْدٌ 'Obeid (dimin. of عَبْدٌ 'Abd), رُجَيْلُونَ (dimin. of رَجُلٌ a man), رُجَيْلُونَ.

2) Verbal adjectives which form their fem. by adding ٱَ.

3) Adjectives of the form أَفْعَلٌ, which have the comparative or superlative signification.

4) The relative adjectives in ٱِى.

5) The words ابْنٌ (for بَنَى) a son, عَالَمٌ one of the four classes of created beings, أَرْضٌ the earth, أَهْلٌ a family, ذُو the possessor (of a thing); which make بَنُونَ, ذَوُونَ, أَهْلُونَ, and دَوُونَ (used only in the construct state ذَوُونَ).

Rem. a. Adjectives, however, have the plur. sanus only when joined to substantives denoting rational beings.

Rem. b. Plurales fracti are also formed from substantives and adjectives that have the plur. sanus, but more especially from adjectives when used substantively.

Rem. c. To the words enumerated under 5) may be added عِلِّيُّونَ, the highest heavens, and أُولُو or أُولُو (construct form of أُولُونَ), possessors, which have no singular; as also the numerals denoting the tens, from 20 up to 90 (§. 323).

Rem. d. Some fem. nouns, especially those of which the third radical (و, ي, ى) has been elided, have a plur. sanus masc.; as سَنَةٌ a year, سِنُونَ; عِصَّةٌ a thorny tree, عِصَصُونَ; كُرَّةٌ a ball, كُرَرُونَ. In such cases the termination ٱَ disappears entirely.

303. The pluralis sanus fem. is formed from:

1) Proper names of women, and such names of men as end in ٱَ; as زَيْنَبٌ Zeinab, زَيْنَبَاتٌ; طَلْحَةُ Talha, طَلْحَاتٌ (§. 301 rem. b).

2) Feminine adjectives, the masc. gender of which has the plur. *sanus*.

3) Feminine nouns in *مَيِّ* and *مَيِّ*; as *ذِكْرِي* *memory*, *ضَرَّاءُ* *distress*, *ضَرَّاءَاتُ* (§. 301 rem. e).

4) The names of the letters, which are generally fem. (§. 292, 2); as *مِيمٌ* *an m*, *مِيمَاتُ*.

5) The names of the months; as *الْحَرَمُ* *the Moharram*, *رَمَضَانُ* *Ramadan*, *رَمَضَانَاتُ*.

6) The feminine nomina verbi (§. 196), and all nomina verbi of the derived forms (§. 202); as *تَعْرِيفٌ* *a definition*, *تَعْرِيفَاتُ*; *إِقْطَاعٌ* *a scot*, *إِقْطَاعَاتُ*; *إِصْطِلَاحٌ* *a technical term*, *إِصْطِلَاحَاتُ*.

Rem. The nomina verbi of the second and fourth forms, when used in a concrete sense, admit also of a pluralis fractus; as *تَصْنِيفٌ*, *تَأْرِيْفٌ* *a date*, *ا تَأْرِيْفٌ*; *تَصَانِيفٌ*, *تَوَالِيفٌ*; *تَأْرِيْفٌ*, *تَوَالِيفٌ*; *تَصْنِيفٌ*, *تَوَالِيفٌ*; *تَصْنِيفَاتُ*, *تَوَالِيفَاتُ*; *تَصْنِيفَاتُ*, *تَوَالِيفَاتُ*; *تَصْنِيفَاتُ*, *تَوَالِيفَاتُ*.

7) Nouns of foreign origin, even when they denote persons; as *سُرَادِقٌ* *a tent*, *سُرَادِقَاتُ*; *بِيْمَارِسْتَانٌ* *an hospital*, *بِيْمَارِسْتَانَاتُ*; *شَادِرْزَانٌ* *a jet d'eau*, *شَادِرْزَانَاتُ*; *بَاشَا* *a Pasha*, *بَاشَاوَاتُ*; *أَغَا* *an Aga*, *أَغَاوَاتُ*.

8) A good many masc. nouns, which have no plur. fractus; and some fem. nouns, which have not a fem. termination; as *حَمَامٌ* *a warm bath*, *حَمَامَاتُ*; *أَرْضٌ* *the earth*, *أَرْضَاتُ*; *سَمَاءٌ* *the heavens*, *سَمَاوَاتُ* (though this word is also masc.).

9) Verbal adjectives, which are used in the plural as substantives; as كَائِنَاتٌ *entities* (from كَانٌ *being*); مَوْجُودَاتٌ *beings* (from وُجِدَ *found, existing*); مَخْلُوقَاتٌ *creatures* (from خُلِقَ *created*).

10) Diminutives, even when masculine; as جَبَلٌ *a hillock*, جَبَلَاتٌ.

304. The more usual forms of the plur. fractus of substantives and adjectives, which are derived from trilateral roots, and in none of which (excepting أَفْعَلٌ) does any letter precede the first radical, are twenty-nine in number. The following is a list of these forms, with the corresponding singulars, and examples.

Plur. Fract.

Sing.

1. فُعْلٌ

1. فُعْلَةٌ, فَعْلَةٌ (rare); as قَرْيَةٌ *a town*, قَرْيٌ (for قَرِي, §. 213); دَوْلَةٌ *a dynasty*, دَوْلٌ; نَوْبَةٌ *a turn*, نَوْبٌ; حَلِيَّةٌ *the beard*, حَلِي (for الْحَي); حُلِيَّةٌ *a trinket*, حُلِي (for حُلِي).

2. فُعْلَةٌ; as نُحْفَةٌ *a present*, نُحْفٌ; قُبَّةٌ *a dome*, قُبْبٌ; صُورَةٌ *a form*, صُورٌ; جُذْوَةٌ *a spark*, جُذْيٌ (for جُدْي or جُدُو, §. 213).

3. فُعْلَى, fem. of أَفْعَلٌ as a superlative (§. 234 and §. 295, 2); as كُبْرَى *greatest*, كُبْرٌ; صُغْرَى *smallest*, صُغْرٌ.



Plur. Fract.

Sing.

II. فَعْلٌ

1. أَفْعَلٌ, not comparative and superlative (§. 232 and 235); as أَحْمَرٌ *red*, حُمْرٌ; أَبْيَضٌ *white*, بَيْضٌ (for بَيِّضٌ); أَسْوَدٌ *black*, سُودٌ (for سُودٌ); أَحْدَبٌ *hump-backed*, حُدْبٌ.
2. فَعْلَاءٌ, fem. of أَفْعَلٌ, not comparative and superlative (§. 296); as صَفْرَاءٌ *yellow*, صُفْرٌ; عَرَجَاءٌ *lame*, عُرْجٌ.

III. فَعْلٌ

1. فَعْلٌ, فَعِلٌ (rare); as أَسَدٌ *a lion*, أُسْدٌ; نَمْرٌ *a leopard*, نُمِرٌ; وَثْنٌ *an idol*, وَثَنٌ.
2. فَعَالٌ, فَعَالٌ, فَعَالٌ, not derived either from verba mediae rad. geminalae or verba tertiae rad. و et ي; as قَدَالٌ *the neck*, قُدْلٌ; سَيَالٌ *a thorny tree*, سَيْلٌ; فُرْشٌ *a bed*, فِرَاشٌ; كِتَابٌ *a book*, كُتُبٌ; شَوَارٌ *furniture*, شُورٌ; كُرَاعٌ *the shinbone of an animal*, كُرْعٌ.
3. فَعُولٌ, فَعِيلَةٌ, فَعِيلٌ, not derived from verba tertiae rad. و et ي; as قَضِيبٌ *a twig or rod*, قُضْبٌ; سَرِيرٌ *a seat*, سَرِيرٌ; سَفِينَةٌ *a ship*, سُفْنٌ; عَمُودٌ *a pillar*, عُمْدٌ.

Plur. Fract.

Sing.

4. <sup>فَعُولٌ</sup>, <sup>فَعِيلٌ</sup>, verbal adjectives not having a passive signification, and not derived from verba tertiae rad. و <sup>و</sup> et <sup>ي</sup> <sup>ي</sup>; as <sup>صَبُورٌ</sup> <sup>نَذِيرٌ</sup>; <sup>كَذِيرٌ</sup> *one who warns*, <sup>ذَلِيلٌ</sup> <sup>صَبِيرٌ</sup>; <sup>ذَلِيلٌ</sup> *docile*, <sup>صَبِيرٌ</sup> *patient*.

Rem. a. An exception to no. 2. is <sup>عَنَانٌ</sup> <sup>عُنُنٌ</sup>.  
*reins*, <sup>عُنُنٌ</sup>.

Rem. b. Some verbal adjectives of the forms <sup>فَعِيلٌ</sup> and <sup>فَعُولٌ</sup> with a passive signification have likewise the plur. <sup>فُعُلٌ</sup>; as <sup>رَسُولٌ</sup> <sup>رُسُلٌ</sup> *a messenger*, <sup>رُسُلٌ</sup>.

Rem. c. The form <sup>فُعُلٌ</sup> is admissible in all these cases, unless the word comes from a radical mediae geminatae; e. g. <sup>قُضْبٌ</sup>, <sup>أُسْدٌ</sup> <sup>رُسُلٌ</sup> <sup>نَيْبٌ</sup> *fullgrown she-camels* (for <sup>نَيْبٌ</sup>), from <sup>نَابٌ</sup> (for <sup>نَيْبٌ</sup>).

- IV. <sup>فُعُلٌ</sup> .... <sup>فُعُلَةٌ</sup>; as <sup>قِطْعَةٌ</sup> <sup>حِكْمَةٌ</sup> <sup>قِطَعٌ</sup> *a piece*, <sup>حِكْمَةٌ</sup> *a maxim*, <sup>لِمَةٌ</sup> <sup>حِكْمٌ</sup> *a lock of hair*, <sup>لِمٌ</sup> <sup>سَيْرٌ</sup> *mode of walking*, <sup>سَيْرٌ</sup> *manner of living*, <sup>سَيْرٌ</sup> *character*, <sup>سَيْرٌ</sup>.

1. <sup>فُعُلٌ</sup>, <sup>فُعُلٌ</sup>, <sup>فُعُلٌ</sup>; as <sup>بَحْرٌ</sup> <sup>ثِيَابٌ</sup> <sup>ثَوْبٌ</sup> *the sea*, <sup>ثَوْبٌ</sup> *a piece of cloth*, <sup>ثَوْبٌ</sup> *a dress*, <sup>ثَوْبٌ</sup> <sup>ذئبٌ</sup> <sup>قِدْحٌ</sup> *a wolf*, <sup>قِدْحٌ</sup> *an arrow*, <sup>قِدْحٌ</sup> <sup>رِمَاحٌ</sup> *a spear*, <sup>رِمَاحٌ</sup>.

Plur. Fract.

Sing.

V. فَعَالٌ

2. فَعْلَةٌ, فُعْلَةٌ; as قَصْعَةٌ a dish, قِصَاعٌ; مَرَّةٌ an occasion, a time, مِرَارٌ; صَيِّعَةٌ a farm, صِيَاعٌ; رُقْعَةٌ a scrap of cloth or paper, a note, رِقَاعٌ; بُقْعَةٌ a low-lying, level district, بَقَاعٌ.
3. فَعْلٌ, فَعْلَةٌ, not derived from verba mediae rad. geminatae or tertiae rad. و et ي; as جَبَلٌ a hill, جِبَالٌ; رِقَابٌ the neck, رِقَابٌ; ثَمَرَةٌ a fruit, ثِمَارٌ.
4. فَعْلٌ; as رَجُلٌ a man, رِجَالٌ; سَبْعٌ a beast of prey, سِبَاعٌ.
5. فَعْلٌ, fem. فُعْلَةٌ, verbal adjectives; as عَذَبٌ, f. صَعْبَةٌ, difficult, صِعَابٌ; عَذْبَةٌ, f. صُلْبَةٌ, sweet, عِذَابٌ; صُلْبٌ, f. صِلَابٌ, hard, صِلَابٌ.
6. فَعْلَانٌ, fem. فُعْلَانَةٌ, verbal adjectives; as نَدَامٌ, f. نَذَمَانَةٌ, repentant, نَذَامٌ; خُبَصَانٌ, f. خُبَصَانَةٌ, lean, slim, خِمَاصٌ.
7. فَعْلَانٌ, fem. فُعْلَانِي, verbal adjectives; as عَطَشَانٌ, f. عَطَشِي, thirsty, عِطَاشٌ; غَضَبَانٌ, f. غَضَبِي, angry, غِضَابٌ.
8. فَعِيلٌ, fem. فُعَيْلَةٌ, verbal adjectives, not having a passive signification; as

## Plur. Fract.

## Sing.

مَرِيضٌ, f. شَرِيفَةٌ, noble, شَرِيفٌ; مَرِيضَةٌ, f. طَوِيلَةٌ, طَوِيلٌ, sick, مَرِاضٌ; long, طَوَالٌ.

9. فَاعِلٌ, verbal adjectives; as صَاحِبٌ a companion, صَحَابٌ; تَاجِرٌ a merchant, تَجَارٌ; نَهَالٌ drinking, ثَاهِلٌ; نِيَامٌ standing, قِيَامٌ; نِيَامٌ sleeping, نِيَامٌ; رَاعٍ (for رَاعِي) a shepherd, رَعَا.

## VI. فُعُولٌ

1. فُعُولٌ, as بَحْرٌ the sea, بَحُورٌ; نَفْسٌ the soul, نَفُوسٌ; نَمَسٌ an ichneumon, نُمُوسٌ; ضَرَسٌ a grinder, ضَرُوسٌ; جُنْدٌ a legion, جُنُودٌ; بُرْدٌ a robe, بُرُودٌ.
2. فُعُولٌ, as أَسَدٌ a lion, كَبِدٌ the liver, كُبُودٌ; وَعَلٌ a mountain-goat, وُعُولٌ.
3. فَاعِلٌ, verbal adjectives (rare); as وَاقِفٌ standing, وَتُوفٌ; جَالِسٌ sitting, قَاعِدٌ; شَهِيدٌ a witness, شُهُودٌ; جُلُوسٌ.

## VII. فُعْلٌ

1. فَاعِلٌ, verbal adjectives, not derived from verba tertiae rad. و et ي (with rare exceptions); as حَاكِمٌ a judge, حُكْمٌ; نَائِمٌ sleeping, نَوْمٌ; غَائِبٌ absent, غَيْبٌ; عَازٍ a soldier, غُرَى (for غُرَى or غَزَوُ, §. 213).

Plur. Fract.

Sing.

2. صَائِمَةٌ, fem. of the preceding; as صَائِمَةٌ fasting, صَوْمٌ; بَاهِلَةٌ a female camel that is turned loose, بُهْلٌ.

VIII. فَعَالٌ ..... فَعَالٌ, verbal adjectives, not derived from verba tertiae rad. و et ي (with rare exceptions); as حَاكِمٌ a judge, نَائِمٌ; كَفَّارٌ an unbeliever, كَائِرٌ; حُكَّامٌ sleeping, غَارٌ; نَوَّامٌ غَزَّاءٌ.

IX. فَعْلَةٌ ..... فَعْلٌ, verbal adjectives, denoting rational beings, and not derived from verba tertiae rad. و et ي; as فَعْلٌ a workman, فَعْلَةٌ; سَاحِرٌ; كَمَلٌ perfect, كَمَلَةٌ; قَاضٍ a conjuror, سَحَرَةٌ; بَاعٌ selling, بَاعَةٌ (for بَيْعَةٌ).

X. فَعْلَةٌ ..... فَعْلٌ, verbal adjectives, denoting rational beings, and derived from verba tertiae rad. و et ي; as غَزَّاءٌ a soldier, غَزَاةٌ (for غَزَوَةٌ); قَاضٍ a judge, قَضَاةٌ (for قَضَاةٌ); رَاوٍ one who hands down by tradition, رَوَاةٌ (for رَوَاةٌ).

XI. فَعْلَةٌ { 1. فَعْلٌ (rare); as ثَوْرٌ an ox, ثَوْرَةٌ or ثَوْرَةٌ; زَوْجٌ a husband or wife, زَوْجَةٌ; غَرْدٌ a truffle, غَرْدَةٌ; قِرْدٌ an ape, قِرْدَةٌ; دِيكٌ a cock, دِيكَةٌ; فِيلٌ an elephant, فَيْلَةٌ.

## Plur. Fract.

## Sing.

XII. <sup>يَعْلَهُ</sup>

2. <sup>فُعِلَ</sup>, not derived from verba tertiae rad. و et <sup>ي</sup> as <sup>قُرْطُ</sup> an earring, <sup>قِرْطَةٌ</sup>; <sup>ذُرْجُ</sup> a case or casket, <sup>دِرْجَةٌ</sup>; <sup>دُبُ</sup> a bear, <sup>دِبَبَةٌ</sup>; <sup>كُوزُ</sup> a jug, <sup>كِرْزَةٌ</sup>.

1. <sup>غُصْنُ</sup>; <sup>ثَيْرَةٌ</sup> as <sup>تَوْرُ</sup> an ox, <sup>فُعِلَ</sup>, <sup>فُعِلَ</sup>; as <sup>غُصْنَةٌ</sup> a branch, <sup>غُصْنَةٌ</sup>.

2. <sup>نَعَلَ</sup>, as <sup>أَخُ</sup> (for <sup>أَخَوُ</sup>) a brother, <sup>إِخْوَةٌ</sup>; <sup>فَتَى</sup> (for <sup>فَتَى</sup>) a youth, <sup>فَتَيَةٌ</sup>.

3. <sup>غَزَلُ</sup>; <sup>غَزَلَةٌ</sup> as <sup>عَرَّالُ</sup> a gazelle, <sup>فُعِلَ</sup>, <sup>فُعِلَ</sup>; as <sup>غُلَامُ</sup> a youth, a slave, <sup>غُلَامَةٌ</sup>.

4. <sup>فَعِيلُ</sup>; as <sup>صَبِيٌّ</sup> (for <sup>صَبِيٌّ</sup>) a boy, <sup>صَبِيَّةٌ</sup>.

1. <sup>فُعِلَ</sup>, not derived from verba mediae rad. و et <sup>ي</sup> as <sup>بَحْرُ</sup> the sea, <sup>أَنْجَرُ</sup>; <sup>نَفْسُ</sup> the soul, <sup>أَنْفَسُ</sup>; <sup>وَجْهٌ</sup> the face, <sup>أَوْجَةٌ</sup>; <sup>أَذَلُ</sup> (for <sup>أَذَلُ</sup> or <sup>أَذَلُ</sup>) a bucket, <sup>أَذَلُ</sup>; <sup>أَظْبُ</sup> (for <sup>أَظْبِي</sup>) an antelope, <sup>أَظْبِي</sup>; <sup>أَيْدِي</sup> (for <sup>أَيْدِي</sup>) the hand, <sup>أَيْدِي</sup>.

XIII. <sup>أَفْعُلُ</sup>

2. <sup>فُعِلَ</sup>, <sup>فُعِلَ</sup>, <sup>فُعِلَ</sup>, not derived from verba mediae rad. و et <sup>ي</sup> (rare); as <sup>جَبَلُ</sup> a hill, <sup>أَجْبَلُ</sup>; <sup>عَصَا</sup> (for <sup>عَصَوُ</sup>) a staff, <sup>أَعْصَى</sup> (for <sup>أَعْصَى</sup> or <sup>أَعْصَوُ</sup>); <sup>رَجُلُ</sup> the foot, <sup>أَرْجُلُ</sup>; <sup>شَبْلُ</sup> a lion's cub, <sup>أَشْبَلُ</sup>; <sup>أَقْبَلُ</sup> a bolt, <sup>أَقْبَلُ</sup>.

Plur. Fract.

Sing.

3. Feminine quadriliterals, not ending in  $\text{ة}$ , which have a quiescent letter (long vowel) between the second and third radicals; as  $\text{ذِرَاعٌ}$  *the arm*,  $\text{أَذْرَعٌ}$ ;  $\text{عَنَاقٌ}$  *a female kid*,  $\text{أَعْنَقٌ}$ ;  $\text{يَمِينٌ}$  *an oath*,  $\text{أَيْمَنٌ}$ .

Rem.  $\text{أَفْعَلٌ}$  occurs in a few other forms, and in some of the above even when derived

from radicals mediae  $\text{و}$  et  $\text{ي}$ ; as  $\text{سَبْعٌ}$  *a*

*beast of prey*,  $\text{أَسْبَعٌ}$ ;  $\text{نَهَارٌ}$  *day*,  $\text{أَنْهَرٌ}$ ;

$\text{عَيْنٌ}$  *the eye*,  $\text{أَغْرَبٌ}$ ;  $\text{غَرَابٌ}$  *a raven*,

$\text{أَثْوَبٌ}$  *a dress*,  $\text{أَعْيَنٌ}$ ;  $\text{دَارٌ}$  (for

$\text{دَوْرٌ}$ ) *a house*,  $\text{أَدْوَرٌ}$  or  $\text{أَوْدَرٌ}$ .

1. Triliterals of all forms, but rarely  $\text{فَعْلٌ}$  and  $\text{فُعْلٌ}$ ; as  $\text{مَطَرٌ}$  *rain*,  $\text{أَمْطَارٌ}$ ;  $\text{بَابٌ}$  (for  $\text{بَوْبٌ}$ ) *a door*,  $\text{أَبْوَابٌ}$ ;  $\text{نَابٌ}$  (for  $\text{نَيْبٌ}$ ) *an old she-camel*,  $\text{أَنْيَابٌ}$ ;  $\text{ابْنٌ}$  (for  $\text{بَنَى}$ ) *a son*,  $\text{أَبْنَاءٌ}$ ;  $\text{أَبٌ}$  (for  $\text{أَبَوْ}$ ) *a father*,  $\text{أَبَاءٌ}$ ;  $\text{يَنْتَرٌ}$  *a well*,  $\text{أَبَارٌ}$  or  $\text{أَبَارٌ}$ ;  $\text{جَمَلٌ}$  *a load*,  $\text{أَحْمَالٌ}$ ;  $\text{قُفْلٌ}$  *a bolt*,  $\text{أَقْفَالٌ}$  (for  $\text{سَمَرٌ}$ ) *a name*,  $\text{أَسْمَاءٌ}$ ;  $\text{عَضُدٌ}$  *the arm*,  $\text{أَعْضَادٌ}$ ;  $\text{عَنْبٌ}$  *grapes*,  $\text{أَعْنَابٌ}$ ;  $\text{إِبِلٌ}$  *camels*,  $\text{أَبَالٌ}$ ;  $\text{تِمْرٌ}$  *a leopard*,  $\text{أَنْمَارٌ}$ ;  $\text{فَرَخٌ}$  *the young of a bird*,  $\text{أَفْرَاخٌ}$ ;  $\text{رُطَبٌ}$  *fresh dates*,  $\text{أَرْطَابٌ}$ .

XIV. أَفْعَالٌ

## Plur. Fract.

## Sing.

2. <sup>فَعْلٌ</sup>, from verba mediae rad. <sup>و</sup> et <sup>ي</sup>, and primae rad. <sup>و</sup>; as <sup>ثَوْبٌ</sup> *a dress*, <sup>أَثَوَابٌ</sup>; <sup>سَيْفٌ</sup> *a sword*, <sup>أَسْيَافٌ</sup>; <sup>يَوْمٌ</sup> *a day*, <sup>أَيَّامٌ</sup> (for <sup>أَيَّوَامٌ</sup>); <sup>وَقْتُ</sup> *time*, <sup>أَوْقَاتٌ</sup>.

Rem. <sup>شَيْءٌ</sup>, *a thing*, makes <sup>أَشْيَاءٌ</sup>, and not (as one would naturally expect) <sup>أَشْيَاٌ</sup>.

3. <sup>فَاعِلٌ</sup> (rare); as <sup>طَاهِرٌ</sup> *clean, pure*, <sup>أَطْهَارٌ</sup>; <sup>نَاصِرٌ</sup> *a helper*, <sup>أَنْصَارٌ</sup>.

4. <sup>فَعِيلٌ</sup>, verbal adjectives, not having a passive signification (rare); as <sup>شَرِيفٌ</sup> *noble*, <sup>أَشْرَافٌ</sup>; <sup>مَيِّتٌ</sup> or <sup>مَيِّتٌ</sup> (for <sup>مَوَيِّتٌ</sup>, §. 242), *dead*, <sup>أَمْوَاتٌ</sup>.

1. <sup>فُعْلٌ</sup>, <sup>فُعْلٌ</sup>, <sup>فُعْلٌ</sup> (rare); as <sup>فَرْخٌ</sup> *the young of a bird*, <sup>أَفْرَحَةٌ</sup>; <sup>نَعْلٌ</sup> *a shoe*, <sup>أَنْعَالٌ</sup>; <sup>زِرٌّ</sup> *a button*, <sup>أَزْرَةٌ</sup> (for <sup>أَزْرَةٌ</sup>); <sup>بَرْجٌ</sup> *a tower*, <sup>أَبْرَجَةٌ</sup>; <sup>بُحْرٌ</sup> *the hole of a reptile*, <sup>أَبْحَرَةٌ</sup>.

2. <sup>فَعْلٌ</sup> (rare); as <sup>رَآنٌ</sup> (for <sup>رَوْنٌ</sup>) *provisions*, <sup>أَرْوَدَةٌ</sup>; <sup>حَالٌ</sup> (for <sup>حَوَلٌ</sup>) *an uncle (by the mother's side)*, <sup>أَحْوَلَةٌ</sup>; <sup>قَفَا</sup> (for <sup>قَفَى</sup>) or <sup>قَفَرٌ</sup> *the back of the neck*, <sup>أَقْفِيَّةٌ</sup>.

3. Quadriliterals, of which the antepenult letter is quiescent (a long vowel), espe-



Plur. Fract.

Sing.

XV. أَفْعَلَةٌ

cially nouns of the forms فَعَالٌ and فِعَالٌ; as جَنَاحٌ a wing, أَجْنَحَةٌ طَعَامٌ food, أَطْعَمَةٌ; دَرَّآءٌ physis, أَدْوِيَّةٌ لِسَانٌ the tongue, أَلْسِنَةٌ; إِلَهٌ a god, آلِهَةٌ (for آلِهَةٌ); إِمَامٌ an 'imām or priest, أَيْمَنَةٌ (for أَيْمَنَةٌ); فِنَاءٌ a courtyard, أَفْنِيَّةٌ; قُرْآنٌ the heart, أَفْنِيَّةٌ; عَمُودٌ a pillar, أَعْبَدَةٌ; رَغِيفٌ a cake of bread, أَرْغَفَةٌ.

4. فَعِيلٌ, verbal adjectives, derived from yerba mediae rad. geminatae or ultimae rad. و et ي; as عَزِيزٌ mighty, glorious, أَعَزَّةٌ; عَفِيفٌ temperate, chaste, أَعْفَفَةٌ; حَبِيبٌ dear, أَحَبَّةٌ; صَبِيٌّ a boy, (for أَصْبِيَّةٌ), أَصْبِيَّةٌ.

1. فَاعِلٌ; as خَاتَمٌ خَاتِمٌ a signet-ring, خَوَاتِمٌ; طَابَعٌ طَابَعٌ a seal, طَوَابِقٌ طَوَابِقٌ a pot, a crucible, طَوَابِقٌ.

2. فَعَالٌ, substantives; as قَالِبٌ قَالِبٌ a mould, قَوَالِبٌ قَوَالِبٌ the space between the shoulders, كَوَاهِلٌ; غَارِبٌ غَارِبٌ the top of a

Plur. Fract.

Sing.

XVI. قَوَاعِلُ

camel's hump, of a wave, etc., عَوَارِبُ;  
سَوَاحِلُ the seashore.

3. قَاعِلٌ, masc. verbal adjectives (rare);  
as قَارِسٌ a horseman, قَوَائِعُ a  
follower, قَوَائِعُ.

4. قَاعِلٌ, verbal adjectives, applicable by  
their signification only to females (§. 297  
rem. b); as حَامِلٌ pregnant, حَوَامِلُ;  
حَوَائِضُ menstruating, حَوَائِضُ.

5. قَاعِلَةٌ, substantives and fem. verbal  
adjectives; as صَاعِقَةٌ a thunderbolt,  
نَادِرَةٌ a rarity, a witticism,  
صَوَاعِقُ; صَوَاحِبُ صَاحِبَةٌ a companion, نَوَادِرُ;  
جَارِيَةٌ a girl, جَوَارٍ (for جَوَارِي, see no.  
XXIII. rem.).

6. قَاعِلَاءُ; as قَاصِعَاءُ, قَافِقَاءُ, the hole  
of a mouse, قَوَائِعُ, قَوَائِعُ.

XVII. فَعَائِلُ ..... Fem. quadriliterals, of which the third  
letter is servile or quiescent (a long  
vowel), whether they have the fem.  
termination ى or not; as مَحَابَّةٌ a cloud,  
رِسَالَةٌ an embassy, letter, short  
treatise, رَسَائِلُ; جَزِيرَةٌ an island, جَزَائِرُ;

Plur. Fract.

Sing.

عُجُورٌ *the north wind*, شَمَائِلٌ *an old woman*, عَجَائِرُ *a milch-camel*, حَلَّابٌ.

XVIII. فَعْلَانٌ

1. فَعْلٌ, from radicals mediae و, ه, ز; as حُوتٌ *a fish*, سِيرَانٌ *a wall*, سُورٌ *a branch*, عِيدَانٌ *a piece of wood*; خَرَبٌ *a male bustard*, خِرَبَانٌ *a kind of small bird*, وَصَعٌ *a lizard*, وَرَلَانٌ (for تَوَجٌ) *a crown*, تَبِجَانٌ *a door*, بَابٌ *fire*, نِيرَانٌ (for فَتَى) *a youth*, فِتْيَانٌ.
3. فَعْلٌ, as صُرْدٌ *a kind of bird*, صِرْدَانٌ *a fieldmouse*, جِرْدَانٌ *a nightingale*, نِغْرَانٌ.
4. فَعَالٌ, and more rarely فَعَالٌ; as عَلَامٌ *a boy, a slave*, غِلْمَانٌ *a raven*, غَرَابٌ *an eagle*, عِقَابٌ *a gazelle*, غِرْلَانٌ.
5. فَاعِلٌ (rare); as حَايِطٌ *a wall*, حَيْطَانٌ.

Rem. أَخٌ (for أَخَوٌ), *a brother*, has إِخْرَانٌ; أَمَةٌ (for أَمَوَةٌ), *a maidservant*, صَبِيٌّ *a boy*, صَبِيَّانٌ.

## Plur. Fract.

## Sing.

## XIX. فُعْلَانُ

1. فَعْلٌ; as سَقْفٌ a roof, سُقْفَانُ; ظَهْرٌ the back, the short side of a wing-feather, ظُهْرَانُ; بَطْنٌ the belly, the long side of a wing-feather, بُطْنَانُ.
2. فَعْلٌ; as بَلَدٌ a town, بُلْدَانُ; بَرَقٌ, حَمَلٌ a lamb, بُرْقَانُ, حُمَلَانُ; ذَكَرٌ a male, ذُكْرَانُ.
3. فَعِيلٌ; as رَغِيفٌ a cake of bread, رُغْفَانُ; قَضَبٌ a twig or rod, قُضْبَانُ; ظَلِيمٌ a male ostrich, ظُلْمَانُ; خَلِيلٌ a friend, خُلَّانُ.
4. فَاعِلٌ, verbal adjectives, used as substantives and not derived from verba mediae rad. و, et ي; as فَارِسٌ a horse-man, فُرْسَانُ; شَابٌ a youth, شُبَّانُ.
5. أَفْعَلٌ, fem. فُعْلَاءُ; as أَحْمَرٌ red, حُمَرَانُ; أَصْلَعٌ bald, صُلْعَانُ; أَصَمٌ deaf, صُمَّانُ; أَعْمَى blind, عُمَيَّانُ.
1. فَعِيلٌ, verbal adjectives, applicable to rational beings, which have not the passive signification, nor are derived from verba mediae rad. geminatae or tertiae rad. و, et ي; as فَقِيرٌ poor,

Plur. Fract.

Sing.

XX. فُعَلَاءُ

رَئِيسٌ; أَمْرَاءُ *an emir*, فُقَرَاءُ *a chief*; بَخِيلٌ; رُسَاءُ *stingy*.

Rem. خَلِيفَةٌ, *a deputy, a caliph*, makes خُلَفَاءُ.

2. فَاعِلٌ, some masc. adjectives, with the same restrictions as above; as شَاعِرٌ *a poet*, عَاقِلٌ *wise*, عَقَلَاءُ *upright*, صُلَحَاءُ.

XXI. أَفْعَلَاءُ ..... فَعِيدٌ, masc. adjectives of the same

kind as XX. 1, but mostly derived from verba mediae rad. geminatae or tertiae rad. و el ي; as صَدِيقٌ *a friend*, أَصْدِقَاءُ (هَوِينٌ) *light, easy*, أَحِبَّاءُ, خَلِيلٌ, حَبِيبٌ; أَهْوَنَاءُ, شَدِيدٌ (أَخِلَّاءُ, أَحِبَّاءُ) *strong*, وَليٌّ; أَغْنِيَاءُ, غَنِيٌّ; أَشَدَّاءُ, أَوْلِيَاءُ *a friend, a wali or saint*.

XXII. فَعَلَى

1. فَاعِلٌ, فَعِيدٌ, فَعِلٌ, verbal adjectives, denoting injuries, defects, etc., of body or mind; as قَتِيلٌ *slain*, قَتْلَى; جَرَحَى; جَرْحَى *wounded*, مَمِيتٌ (مَمُوتٌ) *dead*, مَمُوتَى; أَسِيرٌ *a prisoner*, مَمُوتَى.

## XXIII. فَعَالٍ

- هَالِكٌ *perishing*, هَلَكِي *poor*,  
 حَمِقٌ *paralytic*, زَمِنٌ *paralytic*, or  
 حَمَقِي *silly*, أَحْمَقٌ.
2. كَسْلَانٌ, verbal adjectives; as  
 كَسَلِي *lazy*, غَضَبَانٌ *angry*, غَضَبِي;  
 غَرَقَانٌ *hungry*, غَرَقِي.
1. فَخْرَاءٌ; as عَذْرَاءٌ *a virgin*,  
 عَذَارٍ *a field or plain*, فَخَارٍ.
2. فَعْلَى; as فُتْنَى *a judicial reply*,  
 دَفْنَى *the elevated part of the*  
 دَفَارٍ *skull behind the ear*, دَفَارٍ.
3. فُعْلَى, fem. adjectives; as حُبْلَى *preg-*  
 حَبَالٍ *nant*.

Rem. فَعَالٍ stands in the nom. and genit.  
 for فَعَالِي and فَعَالِي (both with the art.  
 أَلْفَعَالِي). The accus., however, is always  
 فَعَالِي, with the art. أَلْفَعَالِي. In the same  
 way لَيْلٌ *night*, makes لَيْالٍ (acc. لَيْالِي);  
 أَهْلٌ *people*, أَهَالٍ (acc. أَهَالِي); and أَرْضٌ  
*the earth*, أَرَاِصٍ (acc. أَرَاِصِي).

1. The same substantives and adjectives  
 as no. XXIII. 1, 2, 3; e. g. عَذَارِي,  
 حَبَالِي; دَفْنَارِي, فَتْنَارِي; فَخَارِي.

Plur. Fract.

Sing.

XXIV. فَعَالَى

2. فَعِيلٌ, فَعْلَانُ, verbal adjectives; as  
سَكْرَانُ *drunken*, سَكَارَى *angry*,  
أَسِيرٌ; عَرَاثَى *hungry*, عَرَّاثَانُ  
*a prisoner*, أَسَارَى *an orphan*,  
نَدَامَى *a boon-companion*, نَدَامَى

Rem. Instead of فَعَالَى we also find

كُسَالَى, سُكَارَى, فُعَالَى and فُعَالَى  
أَسَارَى, كَسَالَى.

3. فَعِيلَةٌ, fem. substantives from verba  
tertiæ rad. , et ى; as هَدِيَّةٌ *a present*,  
رَعِيَّةٌ *subjects*, مَنَآيَا *fate*, مَنِيَّةٌ  
رَعَايَا *a sin*, رَعَايَا (for حَطِيئَةٌ)

Rem. We write هَدَايَا instead of هَدَايَى,  
etc., to prevent the repetition of the letter ى  
(see §. 179 rem. a).

XXV. فَعِيلٌ  
(rare)

1. كَلْبٌ; عَيْبِدٌ as عَبْدٌ *a slave*,  
كَلِيبٌ *a dog*.  
2. خَبِيرٌ as حِمَارٌ *an ass*.  
3. غَازٍ; حَجِيمٌ as حَاجٌ *a pilgrim*,  
(for غَازٍ) *a soldier*, عَرِيٌّ (for عَرِيٌّ);  
مَاعِزٌ *a goat*, مَعِيزٌ *a sheep*,  
صُثَيْنٌ.

Plur. Fract.

Sing.

XXVI. <sup>فَعُولَةٌ</sup> (rare) ..... <sup>فَعَلٌ</sup>; as <sup>بَعْلٌ</sup> a husband, <sup>بُعُولَةٌ</sup> an uncle (by the father's side), <sup>عُمُومَةٌ</sup>; <sup>خَالٌ</sup> an uncle (by the mother's side), <sup>عَيْرٌ</sup> a wild ass, <sup>عَيْرَةٌ</sup>.

XXVII. <sup>فَعَالَةٌ</sup> (rare) { 1. <sup>فَعَلٌ</sup>; as <sup>حَجَرٌ</sup> a stone, <sup>حَجَارَةٌ</sup>.  
2. <sup>فَاعِلٌ</sup>; as <sup>نَاعِبٌ</sup> a plunderer, <sup>نِهَابَةٌ</sup>; <sup>صَاحِبٌ</sup> a companion, <sup>صَحَابَةٌ</sup> (also <sup>صَحَابَةٌ</sup>).

XXVIII. <sup>فَعَلٌ</sup> (rare) { 1. <sup>فَعَلَةٌ</sup>, <sup>فَعَلَةٌ</sup>; as <sup>حَلَقَةٌ</sup> a circle or ring, <sup>حَلَقٌ</sup>; <sup>بَكَرٌ</sup> a windlass, <sup>بَكَرٌ</sup>.  
2. <sup>فَاعِلٌ</sup>, as <sup>نَاهِلٌ</sup> drinking, thirsty, <sup>نَهْلٌ</sup>; <sup>طَالِبٌ</sup> seeking, <sup>خَادِمٌ</sup> a servant, <sup>قَبْعٌ</sup> a follower, an attendant, <sup>خَدَمٌ</sup>.

XXIX. <sup>فَعَلٌ</sup> (rare) ..... <sup>فَاعِلٌ</sup>; as <sup>شَارِبٌ</sup> drinking, <sup>شَرْبٌ</sup> <sup>نَاصِرٌ</sup> a helper, <sup>تَصَرٌ</sup> <sup>تَاجِرٌ</sup> a merchant, <sup>تَجَرٌ</sup>; <sup>صَاحِبٌ</sup> a companion, <sup>صَحْبٌ</sup>; <sup>رَاكِبٌ</sup> a rider, <sup>رَكْبٌ</sup>.

Rem. a. The above rules regarding the correspondence of certain forms of the plur. fractus and of the sing., are subject to many exceptions. The dictionaries also give many forms which we have not thought it necessary to notice; e. g. <sup>شَيْخٌ</sup> an old man, a chief, <sup>مَشِيخَةٌ</sup> and <sup>مَشِيخَاءٌ</sup>; <sup>عَبْدٌ</sup> a slave, <sup>عَبْدِي</sup>, <sup>عَبْدَانٌ</sup>, <sup>مَعْبُودَةٌ</sup>, <sup>مَعْبُودَاتٌ</sup>; and the like.

Rem. b. Many forms of the plur. fractus seem to be derived, not from the sing. forms in actual use, but from others, which are obsolete



or of rare occurrence. E. g. <sup>فَاعِلٌ</sup>, pl. <sup>فُعَلَاءٌ</sup>, (as <sup>شَاعِرٌ</sup> a poet, <sup>شُعَرَاءٌ</sup>,) from an obsolete <sup>فَعِيلٌ</sup> (<sup>شَعِيرٌ</sup>); and <sup>فَعَلَى</sup>, pl. <sup>فَعَالَى</sup>, (as <sup>هَالِكٌ</sup> perishing, <sup>هَلَكَى</sup>,) also from an obsolete <sup>فَعِيلٌ</sup> (<sup>هَلِيكٌ</sup>).

Rem. c. From the preceding table it is obvious that one sing. may have several forms of the plur. fractus; e. g. <sup>بَحَارٌ</sup> the sea, <sup>بَحَارٌ</sup>, <sup>بَحَارٌ</sup>, <sup>بَحَارٌ</sup>; <sup>عَبْدٌ</sup> a slave, <sup>عِبَادٌ</sup>, <sup>عَبِيدٌ</sup>, <sup>أَعْبَدٌ</sup>, <sup>عُبْدَانٌ</sup> (see also rem. a); <sup>صَاحِبٌ</sup> a companion, <sup>صَحْبٌ</sup>, <sup>صَحَابٌ</sup>, <sup>أَصْحَابٌ</sup>, <sup>صَحَابَةٌ</sup>, <sup>صَحَابَانٌ</sup>. Or one sing. may have several plurales fracti and a plur. sanus besides; e. g. <sup>شَاهِدٌ</sup> one who is present, a witness, <sup>عَايِدٌ</sup> serving, <sup>شَوَاهِدٌ</sup>, <sup>أَشْهَادٌ</sup>, <sup>شُهُودٌ</sup>, <sup>شُهُودٌ</sup>, <sup>شَاهِدُونَ</sup>, <sup>عَبَدَةٌ</sup>, <sup>عُبَادٌ</sup>, <sup>عَايِدُونَ</sup>. In such cases, if the sing. has several meanings, it often happens that each of them has one or more forms of the plur. which are peculiar to it, or used in preference to the rest. For example: <sup>بَيْتٌ</sup> means: 1) a house, 2) a verse of poetry; in the former sense the plur. fract. is more usually <sup>بُيُوتٌ</sup> than <sup>أَبْيَاتٌ</sup>, in the latter always <sup>أَبْيَاتٌ</sup>. Again, <sup>عَيْنٌ</sup> signifies: 1) an eye, 2) a fountain, 3) peculiar nature or essence, 4) a distinguished man; its plur. fract. in the first sense is <sup>عُيُونٌ</sup> or <sup>أَعْيُنٌ</sup>, rarely <sup>أَعْيَانٌ</sup>; in the second, <sup>عُيُونٌ</sup> or <sup>أَعْيُنٌ</sup>; in the third and fourth, <sup>أَعْيَانٌ</sup>. Or, to take another example, <sup>بَطْنٌ</sup> means: 1) the belly, 2) a valley, 3) a tribe, 4) the interior, 5) the long side of a wing-feather; the plur. fract. in the first and second significations, according to the lexicon <sup>el-Kāmūs</sup>, is <sup>بُطُونٌ</sup> or <sup>أَبْطُنٌ</sup>, rarely <sup>بُطْنَانٌ</sup>; in the third, <sup>بُطُونٌ</sup> or <sup>أَبْطُنٌ</sup>; in the fourth and fifth, <sup>بُطْنَانٌ</sup>.

305. The forms of the plur. fract. of substantives and adjectives, which consist of four or more consonants, are

exhibited, along with the corresponding singulars, in the following table.

*Plur. Fract.*

*Sing.*

I. فَعَالِلُ  
(أَفْعَالِلُ)  
(تَفْعَالِلُ)  
(مَفْعَالِلُ)

- 1 Quadriliteral substantives and adjectives (ʕ not being counted as a letter), the consonants of which are all radical; as فُفْدِعُ *a frog*, صَفَادِعُ; قَنْطَرَةٌ *a bridge*, جَوَاهِرُ *a gem*, قَنَاطِرُ.
2. Quadriliterals (ʕ not included), formed from trilateral roots by prefixing ا, ت, or م; as إَصْبَعُ, *a finger*, أَصَابِعُ; أَفْعَى *a viper*, أَفَاعُ (for أَفَاعِي; compare §. 304, no. XXIII. rem.); تَجْرِبَةٌ *experience*, مَعِيشَةٌ *means of subsistence*, تَجَارِبُ; مَعَانِي *meaning*, مَعَانٍ (for مَعَانِي; compare §. 304, no. XXIII. rem.).

Rem. a. In the plur. fract. of the form فَعَالِلُ from verba mediae rad. ي, the ي is not converted after the ʕ production into hémza (ّ), — as happens, for instance, in form XVII. of the trilaterals (فَعَالِلُ), or in the nonien agentis (فَاعِلُ, §. 240), — but it remains unchanged; e. g. مَسَاحٌ, مَسَاحَةٌ, *an open space for walking* (from سَاحَ for سَجَ), مَسَائِعُ; whereas مَسَائِحُ is the plural of مَسِيحَةٌ *a curl* (from مَسَحَ). In

*Plur. Fract.*

*Sing.*

the same form from *verba mediae rad.* و, the و is usually retained, as مَقْوَسٌ *a bowcase*, مَقَارِئٌ; مَقَارِئٌ (from قَارَ for قَوَزَ) *a desert*, مَقَارِئٌ; but in a few cases it is changed into ي, as مَعَاصٍ (from عَاصَ for عَوَصَ) *a place for diving*, مَعَايِصٍ; مَعَارِئٌ (from عَارَ for عَوَزَ) *a cave*, مَعَايِصٍ; and in one instance into hémza (ة), viz. مُصِيبَةٌ (from صَابَ for صَوَبَ) *a misfortune*, مَصَائِبُ, مَصَارِيبُ, and مَصَائِبُ.

Rem. b. Adjectives of the form أَفْعُلٌ, which have the superlative meaning, form, when used as substantives, a plur. أَفَاعِلُ; e. g. أَكْبَرُ *greatest*, أَكَابِرُ.

II. فَعَالِيذُ  
(أَفَاعِلُ)  
(تَفَاعِلُ)  
(مَفَاعِلُ)  
(يَفَاعِلُ)  
(قَوَاعِلُ)

Quinqueliteral substantives and adjectives (§ not included), of which the penultimate letter is a litera productionis (ا, و, ي); as سَلْطَانٌ *a sultan*, سَلَاطِينُ; كِرَاسِيٌّ *a seat*, كِرَاسِيٌّ; سَكَاكِينُ *a knife*, سَكَاكِينُ; بَرِّيَّةٌ *a desert*, بَرِّيَّةٌ; (كِرَاسِيٌّ); (بَرَارِيٌّ) (for بَرَارِيٌّ); تَخْطِيبَةٌ *a favourite* (wife or concubine), تَخْطِيبَةٌ (for تَخْطِيبِيٌّ); تَصْوِيرٌ *a picture*, تَصَاوِيرُ; تَأْرِيخٌ *a chronicle*, تَوَارِيخُ (compare §. 136); مِفْتَاحٌ *a key*,

*Plur. Fract.**Sing.*

اَكْلِيلٌ; مَسَاكِينُ *poor*, مَسْكِينٌ; مَقَاتِيْعُ  
*a garland or crown*, اَكَالِيْدُ; يَنْبُوْعٌ *a*  
*spring*, يَنْبَيعُ; جَامُوسٌ *a buffalo*,  
 جَوَاسِيْسُ *a spy*, جَاسُوسٌ; جَوَامِيْسُ.

Rem. a. The plur. فَعَالِيْلُ is sometimes  
 found in cases where a quinqueliteral sing.  
 form is either rare or does not exist; as  
 خَاتَمٌ = خَاتَمٌ; خَوَاتِمٌ *signet-rings*, from خَاتَمٌ  
 (pl. خَوَاتِمٌ); دِرْهَمٌ *dirhems*, from دِرْهَمٌ  
 = دِرْهَمٌ (pl. دِرَاهِمٌ).

Rem. b. دِينَارٌ *a dinār*, قِرَاطٌ *a carat*,  
 and دِيَوَانٌ *the council of state, a public office*,  
*a collection of poems*, make دَنَانِيْرٌ, قَرَارِيْطُ,  
 and دَوَاوِيْنُ (as if from sing. forms دِنَارٌ,  
 قِرَاطٌ, and دِيَوَانٌ). دِيْبَاجٌ *brocade*, has  
 دِيْمَاسٌ or دِيَمَاسٌ; دِيَايِيْجٌ or دَبَايِيْجٌ *a*  
*bath*, دِيَامِيْسُ or دَمَامِيْسُ; and اَتُونٌ *a*  
*furnace*, اَتَانِيْنُ or اَتَاتِيْنُ.

1. Occasionally substantives and adjectives  
 of five or more letters (principally  
 foreign words), of which the penulti-  
 mate letter is a litera productionis; as  
 اُسْتَاذٌ *a master, a teacher*, اُسَاتِيْدُ and  
 اُسَاتِيْدَةٌ; تَلْمِيْذٌ *a disciple, a pupil*,

Plur. Fract.

Sing.

III. فَعَالِلَةٌ

فَيْلَسُوفٌ (φιλόσοφος) a philosopher, فَلَاسِيفَةٌ.

2. Substantives and adjectives of four or more letters, which have not a litera productionis before the last radical, — especially when they are words of foreign origin, — and a great many relative adjectives, consisting of more than four letters. E. g. مَلَأَنٌ an angel, مَلَايِكَةٌ; صَيَّقِلٌ one who polishes swords, صَيَاقِلَةٌ; صَيَاقِلٌ and أَسْقَفٌ (ἐπίσκοπος) a bishop, أَسَاقِفٌ and أَسَاقِفَةٌ; قَيْصَرٌ (Caesar) the Byzantine emperor, قَيْصَرِيٌّ; مَغْرَبِيٌّ; فَرَاغِنَةٌ (פרעה) Pharaoh, فَرَعَوْنٌ a Moor, مَغَارِبَةٌ; بَغْدَادِيٌّ a native of Bagdād, بَغَادِدِيٌّ; مَصْبُودِيٌّ a man of the Bèrbèr tribe of Maṣmūda, مَصَامِدِيٌّ; مُهَلَّبِيٌّ a descendant of 'l-Muhallèb, مَهَالِبَةٌ.

Rem. a. This form is also found, though rarely, in quadriliterals which have a litera productionis before the last radical; as جَبَّارٌ a tyrant, a giant, جَبَابِرَةٌ.

Rem. b. In forming the plur. fract. of nouns which contain five or more letters (exclusive of § and the letters of prolongation), one of the radicals is rejected, generally the last. E. g. عَنَكَبُوتٌ a spider,

عَنَابُ; عَنَابِلُ *a nightingale*; عَنَابِلُ; قَلَنْسُوءٌ *a sort of cap*,  
 قَلَانِسُ; قَلَانِسَةٌ *a pillar*, (for قَلَانِسُ), or قَلَانِسُ; قَلَانِسُ  
 قَلَانِسُ.

Rem. c. The forms of the plur. fract. of quadrilaterals and quin-  
 quelaterals are also used in forming plurals from other plurals (جَمْعُ  
 the plur. of the plur., or secondary plural). E. g. ظُفْرٌ *a nail*  
 or *claw*, pl. أَظْفَارٌ, pl. pl. أَظْفَائِرُ; يَدٌ *a hand, a benefit*, pl. أَيَدٍ  
 (for أَيَذَى), pl. pl. أَيَادٍ (for أَيَادَى). From the plur. fract. may  
 also be formed a plur. sanus by adding سَاتٌ; as بَيْتٌ *a house*, pl.  
 بُيُوتٌ, pl. pl. بُيُوتَاتٌ *houses, families*; طَرِيقٌ *a road*, pl. طُرُقٌ,  
 pl. pl. طُرُقَاتٌ. Such secondary plurals can be properly used only  
 when the objects denoted are at least nine in number, or when their  
 number is indefinite.

Rem. d. Plurals are formed from a great many relative adjectives,  
 — especially those that indicate the relations of sect, family, or  
 clientship, — by adding the termination سَاعِيٌّ; as شَافِعِيٌّ *a follower*  
 of 'Is-Sāfi (الشَّافِعِيُّ), الشَّافِعِيَّةُ *the whole sect*; صُوفِيٌّ *a Sūfī*,  
 الصُّوفِيَّةُ; عُثْمَانِيٌّ *a member or client of the family of 'Othmān*,  
 الْعُثْمَانِيَّةُ. See §. 268.

Rem. e. The plural of some nouns is anomalous, or derived  
 from other forms or roots than the sing. in use; as أُمٌّ *a mother*,  
 أُمّهَاتٌ (Syr. اِمْحَا, اِمْحَاة); فَمٌّ *the mouth*, أَفْوَاهٌ (from a sing.  
 أَمْرَةٌ; مَاءٌ *water, a spring*, مِيَاهٌ, أَمْوَاهٌ (from a sing. مَاءٌ);  
 نِسَاءٌ *a woman*, نِسْوَةٌ, نِسْوَانٌ (from the rad. أَنْسَ, whence  
 Heb. אִנְסָה, אִנְסָה, for אִנְסָה, אִנְסָה). إِنْسَانٌ *a human being* (Heb.  
 אִנְשָׁן, for אִנְשָׁן, אִנְשָׁן), has usually نَاسٌ, instead of the older  
 and poetic أَنْكَاسٌ (Heb. אִנְסָה, Aram. אִנְסָה, اِمْحَا).

306. As regards their meaning, the *plurales fracti* are totally different from the sound plurals; for the latter denote several *distinct* individuals of a genus, the former a number of individuals viewed *collectively*, the idea of individuality being wholly suppressed. For example, عَبْدُونَ are *slaves*, i. e. several individuals who are slaves, عِبِيدُ *slaves* collectively; شَبَابٌ *young men, youth* (juventus), = شَبَابٌ; مَشِيخَةٌ *old men* in general; الْعُمَانِيَّةُ *the whole race of 'Othmān*. The *plurales fracti* are consequently, strictly speaking, *singulars* with a *collective* signification, and often approach in their nature to *abstract nouns*. Hence, too, they are all of the *fem.* gender, and can be used as *masc.* only by a constructio ad sensum.

Rem. We must distinguish from the *plurales fracti* those nouns which are called أَشْبَاهُ الْجَمْعِ (like the plural), as نَحْلٌ *bees*, on which see §. 246 and §. 292, 1. The former may be styled *abstract*, the latter *concrete collectives*. A third class of collectives is formed by those nouns, to the meaning of which the idea of collectiveness attaches; as قَوْمٌ *people*, عَسْكَرٌ *an army*. These differ from the أَشْبَاهُ الْجَمْعِ in not admitting of the formation of nomina unitatis (§. 246).

307. The plur. sanus and the *plurales fracti* of the forms XII., XIII., XIV., and XV., are used only of persons and things that do not exceed *ten* in number (3 to 10), and are therefore called جُمُوعُ الْقَلِيلَةِ, *plurals of paucity*, whilst the rest are named جُمُوعُ الْكَثَرَةِ, *plurals of abundance*. This observation applies, of course, only to such nouns as have also other plurals, for if one of the forms alone be used, it is necessarily employed without any limitation as to number.

## 4. The Declension of Nouns.

## a) The Declension of Undefined Nouns.

308. 1) Undefined substantives and adjectives are, in the *singular* number, either *triptotes* or *diptotes*. Triptotes are those which have *three* terminations to indicate the different cases; viz. <sup>◌</sup> (Nom.), <sup>◌</sup> (Gen., Dat., Abl.), and <sup>◌</sup> or <sup>◌</sup> (Acc., see §. 8 rem.). Diptotes are those which have only *two* terminations; viz. <sup>◌</sup> (Nom.) and <sup>◌</sup> (Gen. Dat., Abl., Acc.). The former are called by the Arab grammarians *مُنْصَرِفٌ*, *declinable*, and the latter *غَيْرُ مُنْصَرِفٍ*, *indeclinable*. — 2) The *dual* number has only *two* case-endings, which are common to both genders; viz. <sup>◌</sup> (Nom.) and <sup>◌</sup> (Gen., Dat., Abl., Acc.). — 3) The *pluralis sanus* has likewise only *two* case-endings for each gender; viz. for the *masc.*, <sup>◌</sup> (Nom.) and <sup>◌</sup> (Gen. Dat., Abl., Acc.); for the *fem.*, <sup>◌</sup> (Nom.) and <sup>◌</sup> (Gen., Dat., Abl., Acc.). — 4) The *plurales fracti* are either diptotes or triptotes, exactly like the singular (see §. 309, 1). — The following is the paradigm of the declension of undefined substantives and adjectives.

**Triptotes.**

## Substantives.

| Masc.   |                     |                      |                     | Fem.                     |  |         |  |
|---------|---------------------|----------------------|---------------------|--------------------------|--|---------|--|
| Proper. |                     | Common.              |                     | Proper.                  |  | Common. |  |
| Sing.   |                     |                      |                     | Sing.                    |  |         |  |
| N.      | زَيْدٌ <i>Zaid.</i> | رَجُلٌ <i>a man.</i> | هِنْدٌ <i>Hind.</i> | جَنَّةٌ <i>a garden.</i> |  |         |  |
| G.      | زَيْدٍ              | رَجُلٍ               | هِنْدٍ              | جَنَّةٍ                  |  |         |  |
| Ac.     | زَيْدًا             | رَجُلًا              | هِنْدًا             | جَنَّةً                  |  |         |  |



**Triptotes.**  
**Substantives.**

| Masc.             |            | Fem.         |             |
|-------------------|------------|--------------|-------------|
| Proper.           | Common.    | Proper.      | Common.     |
| Dual.             |            | Dual.        |             |
| N. زَيْدَانِ      | رَجُلَانِ  | هَيْدَانِ    | جَنَّتَانِ  |
| G. Ac. زَيْدَيْنِ | رَجُلَيْنِ | هَيْدَيْنِ   | جَنَّتَيْنِ |
| Plur. sans.       |            | Plur. sans.  |             |
| N. زَيْدُونَ      | ....       | هَيْدَاتُ    | جَنَّاتُ    |
| G. Ac. زَيْدِينَ  | ....       | هَيْدَاتِ    | جَنَّاتِ    |
| Plur. fract.      |            | Plur. fract. |             |
| N. ....           | رِجَالٌ    | أَهْنَدٌ     | جِنَانٌ     |
| G. ....           | رِجَالٍ    | أَهْنَدٍ     | جِنَانٍ     |
| Ac. ....          | رِجَالًا   | أَهْنَدًا    | جِنَانًا    |

**Adjectives.**

|        | Masc.                   |       | Fem.                       |
|--------|-------------------------|-------|----------------------------|
|        |                         | Sing. |                            |
| N.     | جَالِسٌ <i>sitting.</i> |       | نَائِكَةٌ <i>mourning.</i> |
| G.     | جَالِسٍ                 |       | نَائِكَةٍ                  |
| Ac.    | جَالِسًا                |       | نَائِكَةً                  |
|        |                         | Dual. |                            |
| N.     | جَالِسَانِ              |       | نَائِكَتَانِ               |
| G. Ac. | جَالِسَيْنِ             |       | نَائِكَتَيْنِ              |

**Triptotes.**  
**Adjectives.**

|        | Masc.        |  | Fem.       |
|--------|--------------|--|------------|
|        | Plur. sanus. |  |            |
| N.     | جَالِسُونَ   |  | جَالِسَاتٌ |
| G. Ac. | جَالِسِينَ   |  | جَالِسَاتٍ |
|        | Plur. fract. |  |            |
| N.     | جُلَّاسٌ     |  | نُوحٌ      |
| G.     | جُلَّاسٍ     |  | نُوحٍ      |
| Ac.    | جُلَّاسًا    |  | نُوحًا     |

**Diptotes.**  
**Substantives.**

|        | Masc.                          |                | Fem.         |
|--------|--------------------------------|----------------|--------------|
|        | Sing.                          |                |              |
| N.     | عُثْمَانُ                      | <i>Othmān.</i> | زَيْنَبُ     |
| G. Ac. | عُثْمَانَ                      |                | زَيْنَبٍ     |
|        | Dual.                          |                |              |
| N.     | عُثْمَانَانِ                   |                | زَيْنَبَانِ  |
| G. Ac. | عُثْمَانَيْنِ                  |                | زَيْنَبَيْنِ |
|        | Plur. sanus.                   |                |              |
| N.     | عُثْمَانُونَ                   |                | زَيْنَبَاتٌ  |
| G. Ac. | عُثْمَانِينَ                   |                | زَيْنَبَاتٍ  |
|        | Plur. fract.                   |                |              |
|        | (of دِرْهَمٌ <i>a dirhēm</i> ) |                |              |
| N.     |                                | دَرَاهِمٌ      |              |
| G. Ac. |                                | دَرَاهِمٍ      |              |

**Diptotes.**  
**Adjectives.**

|        | Masc.         | Sing.                 | Fem.          |
|--------|---------------|-----------------------|---------------|
| N.     | أَسْوَدٌ      | أَفْضَلُ              | سَوْدَاءٌ     |
|        | <i>black.</i> | <i>distinguished.</i> | <i>black.</i> |
| G. Ac. | أَسْوَدٍ      | أَفْضَلٍ              | سَوْدَاءٍ     |

|        | Dual.        |              |               |
|--------|--------------|--------------|---------------|
| N.     | أَسْوَدَانِ  | أَفْضَلَانِ  | سَوْدَاوَانِ  |
| G. Ac. | أَسْوَدَيْنِ | أَفْضَلَيْنِ | سَوْدَاوَيْنِ |

|        | Plur. sanus. |             |      |
|--------|--------------|-------------|------|
| N.     | ....         | أَفْضَلُونَ | .... |
| G. Ac. | ....         | أَفْضَلِينَ | .... |

Plur. fract.

(of نَائِحَةٌ *mourning*)

|        | Plur. fract. |           |           |
|--------|--------------|-----------|-----------|
| N.     | ....         | أَفَاضِلُ | نَوَائِحُ |
| G. Ac. | ....         | أَفَاضِلٍ | نَوَائِحٍ |

Rem. There are two words in Arabic, in which the final flexional vowel of the sing. affects the last vowel of the radical part of the substantive; viz. <sup>أَمْرُو</sup>ا, *a man*, and <sup>ابْنُم</sup>ا, *a son*, for <sup>إِمْرَأَ</sup> and <sup>إِبْنَم</sup>ا, which are also used.

|            |           |           |
|------------|-----------|-----------|
| Sing. Nom. | إِمْرُو   | إِبْنُم   |
| Gen.       | إِمْرِي   | إِبْنِمِ  |
| Acc.       | إِمْرَءَا | إِبْنَمَا |

*General Remarks on the Arabic Declension as compared with that of the other Shemitic Languages.* — In the other Shemitic languages, as also in modern Arabic, the case-endings of the *singular* have almost wholly disappeared.\* In Aethiopic, the old *accusative* in  $\bar{a}$  is retained, both as an accus., and to mark the construct state of nouns; as *'emna marēta meder*, "from the dust of the ground"; *takala gannata*, "he planted a garden". In Hebrew, traces of all three cases are discernible, viz.  $\text{י} = \text{י}^{\bar{a}}$ ,  $\text{י} = \text{י}^{\bar{e}}$ , and  $\text{י} = \text{י}^{\bar{o}}$  or  $\text{י}^{\bar{u}}$  (compare §. 97 rem. *b*), though the first two have lost their peculiar force, and are chiefly used by the poets as archaistic forms (see Gesenius' Heb. Gr. §. 88).† The Aramaic has lost them completely, for the status emphaticus in  $\text{ܝܢ}$  (as  $\text{ܝܢܐܢܐ}$  *the man*) seems rather to be a post-positive article ‡ than the remnant of a case (the accus.). — The *dual* does not exist in Aethiopic. In Aramaic, the nom. early fell into disuse, and its place was supplied by the *oblique* form  $\text{ܝܢ}$  §; as  $\text{ܝܢܐܢܐ}$  *the two feet*. In Syriac, however, the dual has maintained itself in but three words, in the form *ēn* (contracted for *áyin*); viz.  $\text{ܐܝܢ}$ , fem.  $\text{ܐܝܢܐ}$ , *two*;  $\text{ܐܝܢܐܢܐ}$  *two hundred*; and  $\text{ܐܝܢܐܢܐܢܐ}$  *Egypt*. In Hebrew, the corresponding termination is  $\text{יַם}$  (with  $\text{י}$  for  $\text{י}$ , as in  $\text{יַם}$  *if* =

\* They are still used in some parts of Arabia and Mesopotamia, though, as in Hebrew, with but little regard to grammatical correctness. See Wallin in the *Zeitschrift d. D. M. G.* vol. V. p. 6, vol. VI. p. 196, and von Kremer: *Mittel-Syrien und Damascus* (Wien, 1853), p. 203.

† The adverbial termination  $\text{יַם}$  has been explained in two different ways, some regarding it as an accus. =  $\text{י}^{\bar{a}}$ , with  $\text{י}$  for  $\text{י}$  (as in the dual and plur.); others as an obsolete plur. =  $\text{יַם}$ , on which see a subsequent note. I prefer the former view. Examples are:  $\text{יַם}$ , or  $\text{יַם}$ , *truly* ( $\text{יַם}$ ),  $\text{יַם}$  *gratis* ( $\text{יַם}$ ),  $\text{יַם}$  *by day* ( $\text{יַם}$ ),  $\text{יַם}$  *in vain* ( $\text{יַם}$ ), and, with  $\text{o}$  for  $\text{a}$ ,  $\text{יַם}$  *instantly* (for  $\text{יַם}$ , from  $\text{יַם}$ ). See Gesenius' Heb. Gr. §. 94, 3.

‡ Compare, for instance, in Swedish, *mann-en*, "the man", as distinguished from *en man*, "a man".

§ Very rarely  $\text{יַם}$ , as in  $\text{יַם}$ , for the common  $\text{יַם}$ , *two hundred*; and  $\text{יַם}$ , as  $\text{יַם}$ , fem.  $\text{יַם}$ , *two* (for  $\text{יַם}$ ,  $\text{יַם}$ ).

אֶן, בָּהֶן *thumb* = אֶבְהָם, בְּהֶנִּים *pistachio-nuts* = בְּטָם, שֶׁן *to be fat* = דָּסִם). In these cases, the  $\text{—}$  is merely an auxiliary vowel, to lighten the pronunciation; as בֵּית = בֵּית, so בֶּן or בֵּם = בָּנִים; compare שֶׁן with אֲנִיִּים, יָדִים with יָדָיִם, שֶׁן (שֶׁן) with סִנְתָיִם (סִנְתָּה).<sup>\*</sup> It is farther to be noticed, that in Hebrew and Aramaic the use of the dual is confined to the noun substantive, and generally restricted to objects that are united (by nature or art) in pairs. See Gesenius' Heb. Gr. §. 86 b. In modern Arabic, the dual is but little employed except in the substantive, and then in the oblique form בָּנִים — In regard to the *plur. sanus* of the Arabic, we must first observe that as בָּנִים, אֲנִים, are dynamical developments of בָּ, אֲ, and בָּנִים, אֲנִים, of בָּ, אֲ; we should naturally expect a form אֲנִים, אֲנִים, to correspond to אֲ, אֲ. This *ān* (acc. *āna*) has been actually preserved in Aethiopic as the plural of various classes of adjectives; e. g. ረከህክ: *rehhuk*, "distant", ረከህክ: *rehhukān*. † In Aramaic (as in modern Arabic), the oblique termination  $\text{—}$  is alone in use, as בְּרִיָּה *men*, עֲזָה *oxen*; and in Hebrew, אֲ is substituted for  $\text{—}$  (as in the dual), whence אֲשֶׁר *men*, אֲשֶׁר *steers*. For the *fem.* the other dialects have, in exact accordance with the Arabic: Aeth. *at* (acc. *āta*); Aram. אֲ, אֲ (in the construct; the absolute form אֲ, אֲ, is difficult to account for); Heb. אֲ (ō for ā). See Gesenius' Heb. Gr. §. 86. — Of the Arabic *plurales fracti* there are no certain vestiges in Heb. or Aram. The Aethiopic, on the contrary, has plurals of this sort exactly corresponding to some of the

<sup>\*</sup> Very rare forms are: 1) אֲ (like Aram. *en*), in the combination אֲשֶׁר, fem. אֲשֶׁר אֲשֶׁר, *twelve*; 2) אֲ, in the proper name אֲ = אֲשֶׁר; and 3) אֲ (for אֲ, see last note), in the proper name אֲ = אֲשֶׁר. It may be, however, that אֲ and אֲ are not contractions of אֲ and אֲ, but the actual nom. = אֲ.

† Hence, perhaps, may be explained the very rare Hebrew form אֲ, in אֲ, *gnats*, = אֲ, with אֲ for אֲ.

Arabic forms. See Dillmann's *Grammatik d. Aethiopischen Sprache*, § 136 and foll.

309. The following nouns are diptotes.

1. Several forms of the pluralis fractus; viz.

a) Quadrisyllabic plurales fracti, the first and second syllables of which have fetha and the third kèsra, that is to say, the forms قَوَاعِلُ (XVI.), بَعَائِلُ (XVII.), فَعَالِلُ etc., and فَعَالِلُ etc. (I. and II. of nouns that have more than three radicals letters); as قَوَائِعُ *followers*, مَجَائِبُ *wonders*, قَنَاطِرُ *bridges*, سَلَاطِينُ *sultans*.

b) Plurales fracti that end in hèmza preceded by ĕlif mèmduḍa. (آَ-), viz. فُعَلَاءُ (XX.) and أَفْعَلَاءُ (XXI.); as حُكَمَاءُ *nise men*, أَوْلِيَاءُ *friends* (compare 2. a and 3. b).

c) Plurales fracti that end in - and -ى, viz. فَعَالٍ (XXIII.), فَعَالَى (XXII.), and فَعَالَى (XXIV.); as عَدَارُ *virgins*, جَرْحَى *wounded men*, نَصَارَى *Christians* (compare 2. b and 3. b).

2. Various common nouns and adjectives; viz.

a) Common nouns and adjectives which end in hèmza preceded by ĕlif mèmduḍa (آَ-); as عَذْرَاءُ *a virgin*, بَيْضَاءُ *white* (§. 296). Compare 1. b and 3. b.

Rem. This rule does not apply to cases in which the hèmza is radical, as قَرَأَ from قَرَأَ (compare §. 299 rem. c, and §. 301 rem. c).

b) Common nouns and adjectives ending in ĕlif maḵṣūra (ى-); as ذِكْرَى *memory*, دُنْيَا *the world* (§. 295, 2), سَكْرَى *drunken* (§. 295, 1), صُغْرَى *smallest* (§. 295, 2), أَوَّلَى *first* (§. 295, 2 rem. b). Compare 1. c and 3. b.

Rem. Excepting those in which the ĕlif maḵṣūra is radical; as هُدَى *guidance* (for هُدَى, §. 213).

c) Adjectives of the form **أَفْعَلٌ** (§. 234—5), of which the fem. is **فُعْلَى** and **فَعْلَاءٌ** (§. 295, 2, and §. 296); as **أَعْجَبٌ** *most wonderful*, f. **عُجْبَى**; **أَحْمَرٌ** *red*, f. **حَمْرَاءٌ**. — But adjectives of the form **أَفْعَلٌ**, f. **أَفْعَلَةٌ**, are triptotes; as **أَرْمَلٌ** *poor*, f. **أَرْمَلَةٌ**. Common nouns of this form are usually regarded as triptotes; e. g. **أَجْدَلٌ** *a hawk*, **أَخِيلٌ** *a woodpecker*, **أَزْمَلٌ** *a humming*; but the diptote form is admissible, as **أَجْدَلٌ**, **أَخِيلٌ**.

Rem. Adjectives of the form **أَفْعَلٌ**, when used as nouns, always retain the diptote inflexion; e. g. **أَذْهَمٌ** *a fetter* (properly *dun*), **أَسْرَدٌ** *a serpent* (prop. *black*).

d) Adjectives of the form **فَعْلَانٌ**, of which the fem. is **فُعْلَى** (§. 295, 1); as **سَكْرَانٌ**, f. **سَكْرَى**, *drunken*. — But those of which the fem. is **فَعْلَانَةٌ** (§. 295 rem. a) are triptotes; as **ذَذْمَانٌ**, f. **ذَذْمَانَةٌ**, *repentant*. — Adjectives of the form **فَعْلَانٌ** are all triptote, their fem. being formed by adding **ة** (§. 295 rem. a); as **عُرْيَانٌ**, f. **عُرْيَانَةٌ**, *naked*.

e) Distributive numerals of the forms **فُعَالٌ** and **مَفْعَلٌ** (§. 333); as **ثَنَاءٌ** and **مَثْنَى**, *two by two*, **ثَلَاثٌ** and **مَثَلْتُ**, *three by three*. And likewise **أَخَرٌ**, the plur. fract. of **أَخْرٌ**, and of its fem. **أُخْرَى**, *another*.

3. Many proper names; viz.

a) Foreign names of men, as **آدَمٌ** *Adam*, **إِبْرَاهِيمُ** *Abraham*, **إِسْحَاقُ** *Isaac*, **دَاوُدُ** *David*; excepting such as consist of three letters, the second of which has *ğezma* or is a *litera productionis*, as **نُوحٌ** *Noah*, **لُوطٌ** *Lot*.

b) Proper names that end in *êlif maḵṣûra* (compare 1. c and 2. b) and *êlif niemḍûda* (compare 1. b and 2. a), whether Arabic or foreign; as *يَحْيَى John*, *زَكَرِيَّا Zachariah*, *يَعْلَى Fa'la*, *لَيْلَى Lèilā*.

c) Proper names in *اَن*, whether Arabic or foreign; as *غَطَفَانُ Gatafān* (a tribe), *عُثْمَانُ 'Othmān*, *سُفْيَانُ Sufyān*, *سُلَيْمَانُ Solomon*.

d) Proper names that resemble in form the verbal forms *فَعَلَ* and *فُعِلَ*, or any of the persons of the Imperfect; as *شَمَّرُ Šammar*, *شَلَمَ Jerusalem*, *ضَرِبُ Dorib*, *أَحْمَدُ Ahméd*, *يَزِيدُ Yèzîd*, *تَدْمُرُ Tadmur* (Palmyra), *تُمَادِيرُ Tumādîr*.

e) Common nouns of the fem. gender, consisting of more than three letters, when used as proper names; e. g. *عَقْرَبُ a scorpion*, *أَكْرَبُ Ak'rab* (a man's name).

f) Proper names that end in *اَ*, whether masc. or fem.; as *مَكَّةُ Mèkka*, *فَاطِمَةُ Fāṭima* (a woman), *دُغَّةُ Doğa* (a woman), *طَلْحَةُ Talḥa*, *كَتَادَةُ Kātāda* (men).

g) Fem. proper names, which do not end in *اَ*, but are either of foreign origin, or consist of more than three letters, or, though consisting of only three letters, are trisyllabic, owing to their middle radical having a vowel. E. g. *مِصْرُ Egypt*, *جُورُ Gür*, *زَيْنَبُ Zèinab*, *سُعَادُ Sú'ad*, *سَقَرُ Hellfire* (as the name of a particular part of hell). — But fem. proper names that consist of only three letters, the second of which has *g'èzma*, may be either diptote or triptote (though the former is preferred); as *هِنْدُ or هِنْدُ Hind*, *دَعْدُ or دَعْدُ Dád*.



h) Proper names of men and women, which are actually or seemingly derived from common nouns or adjectives; especially names of men of the form فَعْل (from فاعِلٌ); as عُمَرُ 'Omar, زُفَرُ 'Zufar, جُشَمُ 'Gusem; and names of women of the form فَعَال (from فاعِلَةٌ), as كَطَامُ 'Katalam, رَقَاشُ 'Rakas', حَدَامُ 'Hadam. These latter, however, have more usually and correctly the form فَعَالِ, and are wholly indeclinable; as حَدَامِ, رَقَاشِ, كَطَامِ.

Rem. a. Besides being used as proper names, the forms فَعْل and فَعَال are often employed as vocatives, in terms of abuse; c. g. يَا لَكَأَيِّ O improbe! f. يَا حَبَاثِ! f. يَا لَكَأَيِّ O villis! f. يَا لَكَأَيِّ.

Rem. b. In compound proper names of the class called مُرَكَّبٌ (§. 264), the first word is usually not declined at all, and the second follows the diptote declension; nom. حَضْرَمَوْتُ, بَعْلَبَكُ, gen. and acc. حَضْرَمَوْتَ, بَعْلَبَكَ. Both words may, however, follow the triptote declension, the second being in the genitive, and the first losing the ténwin because it is defined by the second (see §. 313 and foll.); nom. حَضْرَمَوْتُ, gen. حَضْرَمَوْتِ, acc. حَضْرَمَوْتِ. The proper name مَعْدَى كَرِبٌ admits of a third form, for we may say مَعْدَى كَرِبٌ (like حَضْرَمَوْتُ); or مَعْدَى كَرِبُ, gen. and acc. مَعْدَى كَرِبِ (like حَضْرَمَوْتُ, حَضْرَمَوْتِ); or مَعْدَى كَرِبِ in all three cases. — Proper names of men ending in وَيْ are wholly indeclinable; as سَيَّوَيْهِ, نَقَطَوَيْهِ, بَوَيْهِ.

319. Nouns ending in يَ for عَ or وُ (§. 213 and §. 245), which follow the first declension, and those in يَ and اِ, for عَ, which follow the second (§. 309, 1. c, 2. b,

3. b), retain in the oblique cases the termination of the nom., so that their declension is only *virtual* (تَقْدِيرِيّ), not expressed (لَفْظِيّ) or external (ظَاهِر). E. g. عَصَا for عَصَو, بُشْرَى and رَحِيَا for رَحَى, رَحِي, and رَحِيَا for بُشْرَى and بُشْرَى.

311. Nouns ending in ـِي, for ـِي and ـُو (§. 167. II. 2, and the Paradigms of the Verb, Tab. XVIII.), or ـِي and ـُو, (see the same Tab.), have the same termination in the nom. and gen. (dat. abl.), but in the acc. ـِيَا. (according to §. 166, 1). E. g. غَارِ for غَارِو, acc. غَارِيَا; رَامِ for رَامِي, acc. رَامِيَا; مُغَرِّ for مُغَرِّو, acc. مُغَرِّيَا; مُرْمِ for مُرْمِي, acc. مُرْمِيَا; تَغَرِّ for تَغَرِّو, acc. تَغَرِّيَا; تَمَنِ for تَمْنِي, acc. تَمْنِيَا; شَجِ (verbal adj.) for شَجِرِو, acc. شَجِيَا; عَمِ (verbal adj.) for عَمِي, acc. عَمِيَا.

312. All plurals of the second declension, which ought regularly to end in ـِي, for ـِي, follow in the nom. the first declension instead of the second, and substitute ـِي (for ـِي). They moreover retain, according to §. 311, the same termination in the genit., and consequently follow the first declension in that case too; but in the acc. they remain true to the second declension, and have ـِي. E. g. جَارِيَّةٌ, pl. nom. and gen. جَوَارِ, for جَوَارِي (instead of جَوَارِي), acc. جَوَارِيَا; مَعْنَى, pl. nom. and gen. مَعَانِ, for مَعَانِي (instead of مَعَانِي), acc. مَعَانِيَا; صَحْرَاءُ, pl. nom. and gen. صَحَارِ, for صَحَارِي (instead of صَحَارِي), acc. صَحَارِيَا.

b) The Declension of Defined Nouns.

313. Undefined nouns become defined: 1. by prefixing the article **الْ**; 2. a) by adding a noun in the genitive; b) by adding a pronominal suffix.

314. If an undefined noun be defined by the article, the following cases arise.

1) If it belongs to the first declension, it loses the *tênwin*.

|      |                 |               |                  |                            |                 |
|------|-----------------|---------------|------------------|----------------------------|-----------------|
| Nom. | الرَّجُلُ       | الْحَسَنُ     | الْمَدِينَةُ     | الْخَصَنَةُ                | الرِّجَالُ      |
|      | <i>the man.</i> | <i>Hasen.</i> | <i>the city.</i> | <i>the chaste (woman).</i> | <i>the men.</i> |
| Gen. | الرَّجُلِ       | الْحَسَنِ     | الْمَدِينَةِ     | الْخَصَنَةِ                | الرِّجَالِ      |
| Acc. | الرَّجُلَ       | الْحَسَنَ     | الْمَدِينَةَ     | الْخَصَنَةَ                | الرِّجَالَ      |

Rem. The final **ل** of the acc. disappears along with the *tênwin*.

2) If it belongs to the second declension, it assumes the terminations of the first, and becomes triptote.

|      |                        |                        |                       |
|------|------------------------|------------------------|-----------------------|
| Nom. | الْأَسْوَدُ            | السَّوْدَاءُ           | الْأَكْبَرُ           |
|      | <i>the black (m.).</i> | <i>the black (f.).</i> | <i>the chief men.</i> |
| Gen. | الْأَسْوَدِ            | السَّوْدَاءِ           | الْأَكْبَرِ           |
| Acc. | الْأَسْوَدَ            | السَّوْدَاءَ           | الْأَكْبَرَ           |

3) If it be a plur. sanus fem., it loses the *tênwin*.

|           |                      |                       |
|-----------|----------------------|-----------------------|
| Nom.      | الظُّلُمَاتُ         | الْمَخْلُوقَاتُ       |
|           | <i>the darkness.</i> | <i>the creatures.</i> |
| Gen. Acc. | الظُّلُمَاتِ         | الْمَخْلُوقَاتِ       |

Rem. a. The plur. sanus masc. and the dual undergo no change when the article is prefixed; as **الرِّجَالَانِ** *those who beat*, **الضَّارِبُونَ** *the two men*.

Rem. *b.* Nouns ending in  $\text{ـ}$  drop the *ténwîn* and resume their original *y*; as *الرَّامِي* from *رَامَ*, *الْمَعَانِي* from *مَعَانٍ*, *الْتَمَنِي* from *تَمَنَّى*, *الْجَوَارِي* from *جَوَارٍ* (see §§. 311—2).

315. If a noun in the genitive is appended to an undefined noun, the following changes are produced.

1) The singulars and broken plurals of both declensions are declined in the same way as if they were defined by the article (§. 314).

|      |                         |                                      |                             |
|------|-------------------------|--------------------------------------|-----------------------------|
| Nom. | كِتَابُ اللَّهِ         | أَسْفَلُ الْأَرْضِ                   | رَجَالُ الْمَدِينَةِ        |
|      | <i>the book of God.</i> | <i>the lowest part of the earth.</i> | <i>the men of the city.</i> |
| Gen. | كِتَابِ اللَّهِ         | أَسْفَلِ الْأَرْضِ                   | رَجَالِ الْمَدِينَةِ        |
| Acc. | كِتَابَ اللَّهِ         | أَسْفَلَ الْأَرْضِ                   | رَجَالَ الْمَدِينَةِ        |

|      |                                 |                   |
|------|---------------------------------|-------------------|
| Nom. | عَجَائِبُ الْمَخْلُوقَاتِ       | كُلُّ يَوْمٍ      |
|      | <i>the wonders of creation.</i> | <i>every day.</i> |
| Gen. | عَجَائِبِ الْمَخْلُوقَاتِ       | كُلِّ يَوْمٍ      |
| Acc. | عَجَائِبَ الْمَخْلُوقَاتِ       | كُلَّ يَوْمٍ      |

Rem. *a.* The words *أَبٌ* a father, *أَخٌ* a brother, *حَمٌ* a father-in-law, and *هَنٌ* a trifling thing, after rejecting the *ténwîn*, lengthen the preceding vowel.

|      |                            |                  |
|------|----------------------------|------------------|
| Nom. | أَبٌ, أَخٌ, حَمٌ, هَنٌ     | for أَبٌ, etc.   |
| Gen. | أَبِي, أَخِي, حَبِي, هَنِي | for أَبٍ, etc.   |
| Acc. | أَبًا, أَخًا, حَمًا, هَنًا | for أَبَ, etc. * |

\* The same thing is the case in the other Shemitic languages; e. g.

Heb. אָבִי, אָחִי, חָמִי, הֵנִי, with suffixes אֲבִיךָ, אֲחִיךָ, חָמִיךָ, הֵנִיךָ;  
Aeth. አባኝ, ለአባኝ, ለእኔ, ለእኔ; ለእኔ, ለእኔ; ለእኔ, ለእኔ;  
Aeth. አባኝ, ለእኔ, ለእኔ, ለእኔ; ለእኔ, ለእኔ, ለእኔ, ለእኔ.

The word ذُو, *the owner or possessor* of a thing, which is always connected with a following genitive, has in the gen. ذِي, in the acc. ذَا; whilst فَم, *the mouth* (Aram. פִּי), which is used instead of فُوه, makes either: Nom. فَم, Gen. فَم, Acc. فَم;

or:                      فُو,              فِي,              قَا.\*

Rem. b. Proper names of the first declension lose their ténwin, when followed by the word ابْن in a genealogical series; as مُحَمَّد بْن جَعْفَر بْن خَالِد بْن مُحَمَّد, *Mohammed, the son of Gáfar, the son of Hálid, the son of Mohammed*. On the elision of the | in the ابْن, see §. 21, 2.

Rem. c. Instead of بِنْت, *a daughter*, we may use, when a genitive follows, the form ابْنَة.

## 2) The dual loses the termination ن.

Nom. جَاءَ عَبْدَا السُّلْطَانِ *the two slaves of the sultan came*.

Acc. رَأَيْتُ جَارِيَتَيْ أَبِي *I saw the two female slaves of my father*.

Rem. If an 'clif conjunctionis follows the oblique cases of the dual, the final ي takes a késra instead of a gézma; as مَرَرْتُ بِجَارِيَتَيْ الْمَلِكِ, *I passed by the two female slaves of the king* (see §. 19 and §. 20, 3).

## 3) The pluralis sanus loses the termination ن.

Nom. جَاءَ بَنُو الْمَلِكِ *the sons of the king came*.

Acc. رَأَيْتُ بَنِي الْمَلِكِ *I saw the king's sons*.

Rem. If the plur. ends in مَوْن, acc. مَيْن (مَيْن, مَيْنُون), these terminations become, before a following gen., مَو, مَي, and if

\* With these latter forms compare in Heb. הָיָה, constr. הָיָה, with suffix הָיָה.

the genit. begins with an *ʿlif* conjunct., the final *و* takes *ḍamma*, and the final *ى* *kèsra*, instead of the *ʿezma*; as *مُصْطَفًى آلِهِ*, *مُصْطَفًى آلِهِ* (§ 20, 3). — Regarding the *ʿ* otiosum which is often, though incorrectly, added to the nominal term, *و* and *و*, see §. 7, rem. *a*.

316. If a pronominal suffix is added to an undefined noun, the following changes take place.

1) Triptotes and the plur. *sanus* fem. lose the *tènwin*, the dual and plur. *sanus* masc. the terminations *ن* and *ن*; as *كِتَابٌ* *a book*, *كِتَابُهُ* *his book*; *ظُلُمَاتٌ* *darkness*, *ظُلُمَاتُهَا* *its darkness*; *كِتَابَانِ* *two books*, *كِتَابَاكَ* *thy two books*; *بَنُونَ* *sons*, *بَنُوكَ* *thy sons*.

2) Before the pronominal suffix of the 1. p. sing. *ى* (see §. 185 rem. *a*, and §. 317), the final vowels of the sing., plur. *fractus*, and plur. *sanus* fem. are elided; as *كِتَابِي* *my book*, from *كِتَابٌ*; *كِلَابِي* *my dogs*, from *كِلَابٌ*, plur. *fract.* of *كَلْبٌ*; *جَنَاتِي* *my gardens*, from *جَنَاتٌ*, plur. *sanus* of *جَنَّةٌ*; *تَرَايِعِي* *my followers*, from *تَرَايِعٌ*, plur. *fract.* of *تَرَايِعٌ*.

3) If the noun ends in *ʿ*, this letter is changed into (or rather, resumes its original form of) *ت*; as *نِعْمَتِي* *a favour or benefit*, *نِعْمَتِي*.

4) If the noun ends in *ʿlif* mobile or *hèmza*, this letter passes before the suffixes into *و*, when it has *ḍamma* (Nom.), and into *ى*, when it has *kèsra* (Gen.); as *نِسَاءٌ* *women*, nom. with suffix *و*, *نِسَاءُ* *his women*, gen. *نِسَائِهِ*. But when it has *fèṭḥa* (Acc.), it remains unchanged, as acc. *نِسَاءُ*.

### Appendix.

#### The Pronominal Suffixes that denote the Genitive.

317. The pronominal suffixes attached to nouns to denote the genitive, are exactly the same as those attached to verbs to denote the accusative (§. 185), with the single exception of the suffix of the 1. p. sing., which is **يَـ**, and not **نِـ**.

Rem. a. The suffix of the 1. p. sing. **يَـ** when attached to a word ending in *clif makṣūra* (**يَـ**), in the long vowels **أَـ**, **يَـ**, **وَـ**, or in the diphthongs **أَيَـ** and **وَيَـ**, becomes **يَـ**, the *késra* of the original form **يَـ** (see §. 20, 2) being simply elided. Further, when the word ends in **يَـ** or **أَيَـ**, the final **يَـ** unites with the **يَـ** of the suffix into **يَـ**; and when it ends in **وَـ** or **وَيَـ**, the **و** is changed into **يَـ**, and likewise forms **يَـ**. E. g. **هَوَايَ** *my love*, for **هَوَايَ**, from **هَوَى**; **خَطَايَايَ** *my sins*, for **خَطَايَايَ**, from **خَطَايَا**, plur. of **خَطِيئَةٌ**; **غُلَامَايَ** *my two slaves*, for **غُلَامَايَ**, from **غُلَامَانِ**, nom. dual of **غُلَامٌ**; **قَاضِيَايَ** *my judge*, for **قَاضِيَايَ**, from **قَاضِي** (**قَاضِي**), from **قَاضٍ**; **مُسْلِمِيَايَ** *my Muslims*, for **مُسْلِمِيَايَ** or **مُسْلِمِيَايَ** (**مُسْلِمِيَايَ**), from **مُسْلِمِينَ**, plur. of **مُسْلِمٌ**; **غُلَامِيَايَ** *my two slaves*, for **غُلَامِيَايَ**, from **غُلَامَيْنِ**, genit. dual of **غُلَامٌ**; **مُصْطَفَايَ** *my elect*, for **مُصْطَفَايَ**, or **مُصْطَفَايَ** (**مُصْطَفَايَ**), from **مُصْطَفَيْنِ**, plur. of **مُصْطَفَى**.

Rem. b. Just as the verbal suffix **ي** is sometimes shortened into **ن** (§. 185 rem. c), so the nominal suffix **ي** occasionally becomes **ن**, particularly when the noun to which it is attached is in the vocative; as **رَبِّ** *my Lord!* **يَا قَوْمِ** *O my people!*

Rem. c. What has been said in §. 185, rem. b, of the change of the damma in **بُ**, **هُمَا**, **هُم**, **هُنَّ**, into kësra after **ن**, **ي**, or **س**, applies to the nominal as well as the verbal suffixes. E. g. **كِتَابِهِ** *of his book*, **جَارِيَّتَيْهِ** *his two female slaves*, **قَاتِلِيهِ** *his murderers*, **كِتَابَيْهِمَا**, **كِتَابَيْهِمْ**, etc.

## B. The Numerals.

### 1. The Cardinal Numbers.

318. The cardinal numbers from *one* to *ten* are:

|    | Masc.             | Fem.                 |     | Masc.              | Fem.           |
|----|-------------------|----------------------|-----|--------------------|----------------|
| 1. | { <b>أَحَدٌ</b>   | <b>إِحْدَى</b>       | 5.  | <b>خَمْسَةٌ</b>    | <b>خَمْسٌ</b>  |
|    | <b>وَاحِدٌ</b>    | <b>وَاحِدَةٌ</b>     | 6.  | <b>سِتَّةٌ</b>     | <b>سِتٌّ</b>   |
| 2. | <b>اِثْنَانِ</b>  | { <b>اِثْنَتَانِ</b> | 7.  | <b>سَبْعَةٌ</b>    | <b>سَبْعٌ</b>  |
|    |                   | <b>ثِنْتَانِ</b>     | 8.  | <b>ثَمَانِيَةٌ</b> | <b>ثَمَانٍ</b> |
| 3. | <b>ثَلَاثَةٌ</b>  | <b>ثَلَاثٌ</b>       | 9.  | <b>تِسْعَةٌ</b>    | <b>تِسْعٌ</b>  |
| 4. | <b>أَرْبَعَةٌ</b> | <b>أَرْبَعٌ</b>      | 10. | <b>عَشْرَةٌ</b>    | <b>عَشْرٌ</b>  |

Rem. a. On **إِحْدَى** see §. 295 rem. b. — For **ثَلَاثٌ**, **ثَلَاثَةٌ**, we may also write **ثَلْثٌ**, **ثَلْثَةٌ** (§. 6 rem. a). — **سِتٌّ** stands, according to the Arab lexicographers, for **سِذْتُ** (compare §. 14, 3). and that for **سِذْسٌ**. The correctness of this view is proved by the



diminutive <sup>6</sup>סְדִישָׁה, the fraction <sup>6</sup>שֵׁשֶׁס, *a sixth*, and the ordinal adj. <sup>6</sup>שֵׁשִׁי, *sixth*.

Rem. *b*. If we compare the above numerals with those of the Hebrew (Gesenius' Gr. §. 95), Aramaic (Cowper's Syr. Gr. §. 165), and Aethiopic (Dillmann's Gr. §. 158), it is easy to perceive their perfect identity; and, therefore, only one or two forms deserve notice here. — The Aram. <sup>6</sup>שֵׁשִׁי, *f*. <sup>6</sup>שֵׁשִׁי, is a contraction for <sup>6</sup>שֵׁשִׁי, the exact equivalent of the Heb. <sup>6</sup>שֵׁשִׁי (ת becoming ש, as in <sup>6</sup>שֵׁשֶׁת, *snow*, = <sup>6</sup>שֵׁשֶׁת; and י exchanging with ר, as in <sup>6</sup>רָם, *to rise*, = <sup>6</sup>רָם). The daghesh in the Heb. fem. <sup>6</sup>שֵׁשִׁי indicates the loss of the *n* in <sup>6</sup>שֵׁשִׁי. — The Heb. <sup>6</sup>שֵׁשֶׁשׁ, <sup>6</sup>שֵׁשֶׁשׁ, stand for <sup>6</sup>שֵׁשֶׁשׁ, <sup>6</sup>שֵׁשֶׁשׁ (see rem. *a*, and compare the Aeth. *sedestū* and *sessu*, for *sedstū*). The Chaldee form <sup>6</sup>שֵׁשֶׁשׁ, <sup>6</sup>שֵׁשֶׁשׁ (שֵׁשֶׁשׁ) is identical with the Arabic; whilst in the Syriac mase. <sup>6</sup>ܫܝܫܐ or <sup>6</sup>ܫܝܫܐ, the original doubling has left its trace in the hard sound of the *t* (compare <sup>6</sup>שֵׁשֶׁשׁ).

319. The cardinal numbers from 3 to 10 take the *fem.* form, when the objects numbered are of the *masc.* gender; and conversely, the *masc.* form, when the objects numbered are *fem.* E. g. <sup>10</sup>עֶשְׂרֵי רְגָלִים, or <sup>10</sup>עֶשְׂרֵי רְגָלִים, *ten men* (lit. *men, a decade, and a decade of men*); <sup>10</sup>עֶשְׂרֵי נְשָׁאִים, or <sup>10</sup>עֶשְׂרֵי נְשָׁאִים, *ten women*.

Rem. The cause of this phenomenon, which also occurs in the other Shemitic languages (see Gesenius' Heb. Gr. §. 95, 1), seems to lie in the effort to give prominence to the independent substantive nature (§. 321) of the cardinal numbers, in virtue of which they differ from the dependent adjectives, which follow the gender of their substantives.

320. The cardinal numbers from 1 to 10 are triptotes, with the exception of the duals <sup>2</sup>אִתְנַן and <sup>2</sup>אִתְנַן or <sup>2</sup>אִתְנַן. —

ثَمَانٍ stands for ثَمَانِي, and has in the genit. ثَمَانٍ, acc. ثَمَانِيَا (according to §. 311).

321. The cardinal numbers from 3 to 10 are always *substantives*. They either follow the objects numbered, in which case they are put in apposition with them, as رَجَالٍ ثَلَاثَةٌ, *of three men* (lit. *of men, a triad*); or they precede them, in which case the numeral governs the other substantive in the genit. of the broken plural, as ثَلَاثَةُ رَجَالٍ, *three men* (lit. *a triad of men*).

Rem. a. ثَمَانٍ has, in the construct state, nom. and gen. ثَمَانِي, acc. ثَمَانِي (see §. 320).

Rem. b. If the numerals from 3 to 10 take the article, they of course lose the ténwīn (§ 314).

Rem. c. اِثْنَانٍ and اِثْنَتَانٍ are sometimes construed with the genit. sing. of the objects numbered, and then of course drop their final ن (§. 315, 2); as اِثْنَانِ رَجُلٍ, *two men*, instead of رَجُلَانِ اِثْنَانٍ, or simply رَجُلَانِ.

322. The cardinal numbers from 11 to 19 are:

| Masc.                 | Fem.                 | Masc.                  | Fem.               |
|-----------------------|----------------------|------------------------|--------------------|
| 11. أَحَدٌ عَشَرَ     | إِحْدَى عَشْرَةَ     | 16. سِتَّةٌ عَشَرَ     | سِتٌّ عَشْرَةَ     |
| 12. اِثْنَانِ عَشَرَ  | اِثْنَتَانِ عَشْرَةَ | 17. سَبْعَةٌ عَشَرَ    | سَبْعٌ عَشْرَةَ    |
| 13. ثَلَاثَةُ عَشَرَ  | ثَلَاثٌ عَشْرَةَ     | 18. ثَمَانِيَةٌ عَشَرَ | ثَمَانِيٌ عَشْرَةَ |
| 14. أَرْبَعَةٌ عَشَرَ | أَرْبَعٌ عَشْرَةَ    | 19. تِسْعَةٌ عَشَرَ    | تِسْعٌ عَشْرَةَ    |
| 15. خَمْسَةٌ عَشَرَ   | خَمْسٌ عَشْرَةَ      |                        |                    |

Rem. *a.* For ثَمَانِي عَشْرَةَ we also find ثَمَانِ عَشْرَةَ, ثَمَانِي عَشْرَةَ, and ثَمَانِي عَشْرَةَ.

Rem. *b.* The cardinal numbers that indicate the *units* in these compounds, from 3 to 9, vary in gender according to the rule laid down in §. 319; but the *ten* does not follow that rule, for it has here the form عَشَرَ with masc., and عَشْرَةَ with fem. nouns.

Rem. *c.* These numerals are indeclinable, even when they take the article, with the exception of اِثْنَا عَشَرَ and اِثْنَتَا عَشْرَةَ, which have in the oblique cases اِثْنِي عَشَرَ and اِثْنَتِي عَشْرَةَ.

323. The cardinal numbers from 20 to 90 are:

|                 |               |                |
|-----------------|---------------|----------------|
| 20. عِشْرُونَ   | 50. خَمْسُونَ | 80. ثَمَانُونَ |
| 30. ثَلَاثُونَ  | 60. سِتُّونَ  | 90. تِسْعُونَ  |
| 40. أَرْبَعُونَ | 70. سَبْعُونَ |                |

Rem. *a.* ثَلَاثُونَ may also be written ثَلُثُونَ.

Rem. *b.* The cardinal numbers from 20 to 90 are both masc. and fem., and have, like the ordinary plur. *sanus* masc., ـُونَ in the nom., and ـِينَ in the oblique cases. They are *substantives*, and take the objects numbered after them in the *acc. sing.*, so that they do not lose the final ن. Sometimes, however, they are construed with the genit. of the possessor, when, of course, the ن disappears, leaving in the nom. ـُو, in the genit. and acc. ـِي.

324. The numerals that indicate numbers compounded of the units and the tens, are formed by prefixing the unit to the ten, and uniting them by the conjunction وَ, *and*; as عِشْرُونَ وَاحِدٌ *one and twenty, twenty-one*. Both are declined; as gen. عِشْرِينَ وَاحِدٍ, acc. عِشْرِينَ وَاحِدًا.

325. The numerals from 100 to 900 are:

|                       |                       |
|-----------------------|-----------------------|
| 100. مِائَةٌ          | 600. سِتُّ مِائَةٍ    |
| 200. مِائَتَانِ       | 700. سَبْعُ مِائَةٍ   |
| 300. ثَلَاثُ مِائَةٍ  | 800. ثَمَانِي مِائَةٍ |
| 400. أَرْبَعُ مِائَةٍ | ثمان مِائَةٍ          |
| 500. خَمْسُ مِائَةٍ   | 900. تِسْعُ مِائَةٍ   |

Rem. a. For مِائَةٌ (Aeth. ማኒት: *me'et*, Heb. מֵאוֹת, Aram. מֵאוֹת, מֵאוֹת) we also find مِئَةٌ. The plur. is مِئَات, مِئُونَ, or مِائِي.

Rem. b. The numerals from 3 to 9 are often united with مِائَةٌ into one word; as أَرْبَعُمِائَةٍ.

326. The numerals from 1000 upwards are:

|                               |                                    |
|-------------------------------|------------------------------------|
| 1000. أَلْفٌ                  | 100,000. مِائَةُ أَلْفٍ            |
| 2000. أَلْفَانِ               | 200,000. مِائَتَا أَلْفٍ           |
| 3000. ثَلَاثَةُ آلَافٍ        | 300,000. ثَلَاثُ مِائَةِ أَلْفٍ    |
| 4000. أَرْبَعَةُ آلَافٍ       | 400,000. أَرْبَعُمِائَةِ أَلْفٍ    |
| etc.                          | etc.                               |
| 11,000. أَحَدُ عَشَرَ أَلْفًا | 1,000,000. أَلْفُ أَلْفٍ           |
| 12,000. اثْنَا عَشَرَ أَلْفًا | 3,000,000. ثَلَاثَةُ آلَافِ أَلْفٍ |
| etc.                          | etc.                               |

327. The numerals that indicate numbers made up of thousands, hundreds, tens, and units, may be compounded in two ways. Either a) the thousands are put first, and

followed successively by the hundreds, units, and tens, as 3721; or *b*) the order is reversed, and becomes units, tens, hundreds, thousands, as 1234.

## 2. The Ordinal Numbers.

328. The ordinal adjectives from *first* to *tenth* are:

| Masc.   | Fem.              | Masc.   | Fem.               |
|---------|-------------------|---------|--------------------|
| أَوَّلُ | أَوَّلَى first.   | سَادِسُ | سَادِسَةٌ sixth.   |
| ثَانِ   | ثَانِيَةٌ second. | سَابِعُ | سَابِعَةٌ seventh. |
| ثَالِثُ | ثَالِثَةٌ third.  | ثَامِنُ | ثَامِنَةٌ eighth.  |
| رَابِعُ | رَابِعَةٌ fourth. | تَاسِعُ | تَاسِعَةٌ ninth.   |
| خَامِسُ | خَامِسَةٌ fifth.  | عَاشِرُ | عَاشِرَةٌ tenth.   |

Rem. *a*. أَوَّلُ stands for أَوَّلُ or أَوَّلَى, أَوَّلَى for أَوَّلَى or أَوَّلَى, according to the form أُنْعَلُ, f. فُعْلَى, from the rad. أَوَّلُ or أَوَّلَى. Its plurals are: أَوَّلُونَ, أَوَّلَاتُ, and أَوَّلَى, for the masc.; أَوَّلَى for the fem.

Rem. *b*. ثَانِ makes, of course, in the construct state and with the art. الثَّانِي, الثَّانِي; in the acc. ثَانِيَا, construct state and with the art. الثَّانِيَا, الثَّانِيَا.

329. The ordinals from *eleventh* to *nineteenth* are:

| Masc.         | Fem.                          |
|---------------|-------------------------------|
| حَادِي عَشَرَ | حَادِيَّةٌ عَشْرَةَ eleventh. |
| ثَانِي عَشَرَ | ثَانِيَّةٌ عَشْرَةَ twelfth.  |

| Masc.          | Fem.                                |
|----------------|-------------------------------------|
| ثَالِثَ عَشَرَ | ثَالِثَةً عَشَرَ <i>thirteenth.</i> |
| رَابِعَ عَشَرَ | رَابِعَةً عَشَرَ <i>fourteenth.</i> |
| etc.           | etc.                                |

Rem. These numerals are not declined, when they are undefined; but if defined by the article, the unit becomes declinable, whilst the ten remains unchanged; e. g. *الثَّالِثُ عَشَرَ*, gen. *الثَّالِثِ عَشَرَ*, acc. *الثَّالِثَ عَشَرَ*. If the art. is prefixed to *حَادِي* and *ثَانِي*, they become in the nom. and gen. *الْحَادِي* and *الثَّانِي*, in the acc. *الْحَادِي* and *الثَّانِي*.

330. The ordinals from *twentieth* to *ninetieth* are identical in form with the cardinals; as *عِشْرُونَ* *twentieth*, *الْعِشْرُونَ* *the twentieth*. If joined to the ordinals of the units, these latter precede, and the two are united by *وَ*; as *وَاحِدٌ وَعِشْرُونَ* *one and twentieth, twentyfirst* (gen. *وَاحِدٍ وَعِشْرِينَ*, acc. *وَاحِدًا وَعِشْرِينَ*), fem. *حَادِيَّةٌ وَعِشْرُونَ*. If a compound of this sort be defined, both its parts take the article; as *الرَّابِعُ وَالْعِشْرُونَ* *the twenty-fourth*.

### 3. The remaining Classes of Numerals.

331. The numeral adverbs, *once, twice, thrice*, etc., are capable of being expressed in two ways. 1) By the accusative of the nomen vicis (§. 219), or, if this should be wanting, of the nomen verbi; as *قَامَ قَوْمَةً أَوْ قَوْمَتَيْنِ*, *he rose up once or twice*; *قَاتَلَ قِتَالًا وَاحِدًا أَوْ قِتَالَيْنِ*, *he fought once or twice*. It is also permitted to use the simple cardinal numbers, the nomen verbi being understood;

as *أَمَمْنَا أَثْنَتَيْنِ وَأَحْيَيْنَا أَثْنَتَيْنِ*, *thou hast given us death twice, and thou hast given us life twice*, i. e. *إِمَاتَتَيْنِ* and *إِحْيَاءَتَيْنِ*. 2) By the noun *مَرَّةٌ*, and similar words in the accus.; as *مَرَّةً* *once*, *مَرَّتَيْنِ* *twice*, *ثَلَاثَ مَرَّاتٍ*, or *ثَلَاثَ*, *ثَلَاثَ دَفْعَاتٍ*, *thrice*; *عِشْرِينَ كَرَّةً* *twenty times*; *وَأُخْرَى*, or *ثَارَةً* *once and again*; etc.

332. The numeral adverbs *a first, second, third time*, etc., are expressed either by adding the accus. of the ordinal adjective to a finite form of a verb (in which case the corresponding *nomen verbi* is understood); or by means of one of the words *مَرَّةً*, *دَفْعَةً*, etc., in the accus., accompanied by an ordinal adjective agreeing with it. E. g. *جَاءَ ثَالِثًا* (i. e. *جَاءَ مَحِيًا ثَالِثًا*), or *جَاءَ مَرَّةً ثَالِثَةً*, *he came a third time*; *جَاءَ أَلَمْرَةً* (i. e. *جَاءَ أَلْحَيَّ أَلْثَالِثَ*), or *جَاءَ أَلْثَالِثَ*, *he came the third time*.

333. The *distributive* adjectives are expressed by repeating the cardinal numbers once; or by words of the forms *فُعَالٌ* and *مَفْعَلٌ*, either singly or repeated. E. g. *جَاءَ الْقَوْمُ أَثْنَيْنِ أَثْنَيْنِ*, or *جَاءَ الْقَوْمُ مَثْنِي*, *the people came two by two*; *جَاءَ ثَلَاثَ ثَلَاثَ*, or *جَاءَ مَثَلَتَ*, *they came three by three*. The most common words of the forms *فُعَالٌ* and *مَفْعَلٌ* are: *أَحَادٌ*, *وَحَادٌ*, *مَوْحَدٌ*; *مَثْنِي*, *ثُنَاءٌ* (for *مَثْنِي*); *مَثَلَتَ*, *ثَلَاثَ*, *مَرَبَعٌ*, *رُبَاعٌ*.

334. The *multiplicative* adjectives are expressed by *nomina patientis* of the second form, derived from the cardinal numbers. E. g. *مَثْنِي* *double*; *مَثَلَتَ* *threefold, triple*;

<sup>4</sup>مَرَبَعٌ *fourfold, square*. *Single or simple* is <sup>4</sup>مُفْرَدٌ (nom. patient. IV.).

335. Numeral adjectives, expressing the number of parts of which a whole is made up, take the form <sup>2</sup>فُعَالِي; as <sup>2</sup>فُعَالِي *biliteral*; <sup>3</sup>فُعَالِي *triliteral*; <sup>4</sup>فُعَالِي *quadriliteral, a tetrastich*; etc.

336. The *fractions*, from *a third* up to *a tenth*, are expressed by words of the forms <sup>6</sup>فُعَل, <sup>6</sup>فُعَل, and <sup>6</sup>فُعِيل; as <sup>6</sup>فُعَل, <sup>6</sup>فُعَل, or <sup>6</sup>فُعِيل, *a third*; <sup>6</sup>فُعَل, or <sup>6</sup>فُعَل, *a sixth*; <sup>6</sup>فُعَل, or <sup>6</sup>فُعِيل, *an eighth*. The fractions above *a tenth* are expressed by a circumlocution; e. g. ثَلَاثَةُ أَجْزَاءٍ مِنْ عِشْرِينَ, *three parts out of twenty*,  $\frac{3}{20}$ . — *A half* is <sup>6</sup>نِصْفٌ.

Rem. The form <sup>6</sup>فُعَل occurs in the same sense in Heb. and Aram. (see Gesenius' Heb. Gr. §. 96); e. g. חֲמִישִׁית *a fifth*, רִבְעִית *a fourth*, שְׁלִישִׁית *a third*.

337. The period, at the end of which an event usually recurs, is expressed by a noun of the form <sup>6</sup>فُعَل, in the accus., either with or without the article; as <sup>6</sup>فُعَل, or <sup>6</sup>الْفُعَل, *every third* (day, month, year, etc.).

### C. The Nomina Demonstrativa and Conjunctiva.

338. We treat of the nomina demonstrativa (including the article), and the nomina conjunctiva (including the nomina interrogativa), in one chapter, because they are both, according to our terminology, pronouns, the former being the demonstrative pronouns, the latter the relative.



1. The Demonstrative Pronouns and the Article.

339. The demonstrative pronouns, **أَسْمَاءُ الْإِشَارَةِ**, are either simple or compound.

340. The simple demonstrative pronoun is **ذَا**, *this, that*.

|                  | Masc.                                        | Fem.                                                                                                                    |
|------------------|----------------------------------------------|-------------------------------------------------------------------------------------------------------------------------|
| Sing.            | <b>ذَا</b> ( <b>ذَآءُ</b> , <b>ذَائِي</b> ). | <b>ذِي</b> ( <b>ذِيَّة</b> , <b>ذِي</b> );<br><b>تِي</b> ( <b>تِيَّة</b> , <b>تِي</b> );<br><b>تَا</b> ( <b>ذَات</b> ). |
| Dual. Nom.       | <b>ذَانِ</b>                                 | <b>تَانِ</b>                                                                                                            |
| Gen. Acc.        | <b>ذَيْنِ</b>                                | <b>تَيْنِ</b>                                                                                                           |
| Plur. comm. gen. | <b>أُولَئِكَ</b> , <b>أُولَئِ</b> .          |                                                                                                                         |

This simple form of the demonstrative pronoun is used to indicate a person or thing that is *near* to the speaker.

Rem. a. The *u* in **أُولَئِ** and **أُولَئِكَ** is *short*, *و* being merely scriptio plena. In this way **أُولَئِ** can be distinguished in poetry from **أُولَئِ**, the fem. of **أَوَّلُ**, *first*, in which the *u* is long.

Rem. b. Closely connected in its origin with **ذَا** is another monosyllable, viz. **ذُو** (= Heb. **זו**), which is commonly used in the sense of *possessor, owner*. It is thus declined.

|            | Masc.                     | Fem.                        |
|------------|---------------------------|-----------------------------|
| Sing. Nom. | <b>ذُو</b> ( <b>ذُو</b> ) | <b>ذَات</b> ( <b>ذَات</b> ) |
| Gen.       | <b>ذِي</b>                | <b>ذَاتِ</b>                |
| Acc.       | <b>ذَا</b>                | <b>ذَات</b>                 |
| Du. Nom.   | <b>ذَوَا</b>              | <b>ذَوَاتَا</b>             |

|            | Masc.                   | Fem.             |
|------------|-------------------------|------------------|
| Gen. Acc.  | ذَوَى                   | ذَوَاتَى         |
| Plur. Nom. | ذَوُرُ, ذَوُرُ (ذَوُرُ) | ذَوَاتُ, ذَوَاتُ |
| Gen. Acc.  | ذَوِي, ذَوِي            | ذَوَاتِ, ذَوَاتِ |

The *u* in ذَوُرُ and ذَوَاتُ is *short*, as in ذَوِي and ذَوَاتِ.

341. From the simple demonstrative pronoun are formed compounds:

1) By adding the pronominal suffix of the second person (كَ, كِ, كُمْ, كُنَّ), either *a*) alone, or *b*) with the interposition of the demonstrative syllable ذِ.

2) By prefixing the particle هَا.

342. The gender and number of the pronominal suffix, appended to the simple demonstrative pronoun, depend upon the sex and number of the persons addressed. In speaking to a *single man*, ذَاكَ is used; to a *single woman*, ذَاكَ; to *several men*, ذَاكُمْ; etc. But the form ذَاكَ may also be — and in fact usually is — employed, whatever be the sex and number of the persons spoken to. In regard to their signification, these compound forms differ from the simple pronoun in indicating a *distant* object.

|                  | Masc.               | Fem.         |
|------------------|---------------------|--------------|
| Sing.            | ذَاكَ <i>that</i> . | ذَاكَ, ذَاكَ |
| Du. Nom.         | ذَاكَ               | ذَاكَ        |
| Gen. Acc.        | ذَاكَ               | ذَاكَ        |
| Plur. comm. gen. | ذَاكَ, ذَاكَ.       |              |

Rem. The *u* is *short* in **أُولَٰئِكَ** and **أُولَٰئِكَ**, just as in **أُولَٰئِكَ**, **أُولَٰئِكَ**, and **أُولَٰئِكَ** (§. 340 rem. *a*, *b*). All these forms may also be written defectively, **أُولَٰئِكَ**, **أُولَٰئِكَ**, **أُولَٰئِكَ** (or **أُولَٰئِكَ**).

343. By inserting the demonstrative syllable **لِ** before the pronominal suffix, we get a longer form **ذَٰلِكَ** or **ذَٰلِكَ** (often written **ذَٰلِكَ**, §. 6 rem.).

|                  | Masc.                                    | Fem.           |
|------------------|------------------------------------------|----------------|
| Sing.            | <b>ذَٰلِكَ</b> <i>that</i> .             | <b>ذَٰلِكَ</b> |
| Du. Nom.         | <b>ذَٰلِكَ</b>                           | <b>ذَٰلِكَ</b> |
| Gen. Acc.        | <b>ذَٰلِكَ</b>                           | <b>ذَٰلِكَ</b> |
| Plur. comm. gen. | <b>أُولَٰئِكَ</b> or <b>أُولَٰئِكَ</b> . |                |

Rem. *a*. **ذَٰلِكَ** is a contraction for **ذَٰلِكَ**. In the dual, **ذَٰلِكَ**, **ذَٰلِكَ**, stand for **ذَٰلِكَ**, **ذَٰلِكَ**; and **ذَٰلِكَ**, **ذَٰلِكَ**, for **ذَٰلِكَ**, **ذَٰلِكَ**. The plur. is very rare, **أُولَٰئِكَ** (§. 342) being generally used instead.

Rem. *b*. Some grammarians assert that there is a slight difference of meaning between **ذَٰلِكَ** and **ذَٰلِكَ**, the former referring in their opinion to the nearer of two distant objects, the latter to the more remote.

Rem. *c*. The syllable **لِ** must not be mistaken for the preposition **لِ** (which, when united with the pronominal suffixes of the second and third persons, becomes **لِ**), but is to be viewed as a demonstrative syllable, which occurs also in the article and in the relative pronoun. See §. 345 and §. 347.

Rem. *d*. From **ذَٰلِكَ**, **ذَٰلِكَ**, and **ذَٰلِكَ**, are formed the diminutives **ذَٰلِكَ**, f. **ذَٰلِكَ**, etc.

344. The particle هَا (which has the same demonstrative force as the Latin *ce* in *hicce*) is called by the Arabs حَرْفُ التَّنْبِيهِ, *the particle that excites attention*. It is prefixed both to the simple demonstrative ذَا, and to the compound ذَاكَ (but never to ذَلِكَ). Before ذَا it is usually written defectively, هَذَا or هَذَا; before ذَاكَ in full, هَذَاكَ.

|                  | Masc.                 | Fem.                                       |
|------------------|-----------------------|--------------------------------------------|
| Sing.            | هَذَا <i>this</i> .   | هَذِي, هَذِهِ<br>(هَاتَا, هَاتِي, هَاتِيه) |
| Dn. Nom.         | هَذَانِ               | هَتَانِ, هَاتَانِ                          |
| Gen. Acc.        | هَذَيْنِ              | هَتَيْنِ, هَاتَيْنِ                        |
| Plur. comm. gen. | هَؤُلَاءِ, هَؤُلَاءِ. |                                            |

In like manner, هَذَاكَ, fem. هَاتَيْكَ, etc.

Rem. هَا is identical with the Aram. ܗܐ, ܗܐ, *this*, as an interjection, *lo!*

345. The article اِنَّ — called by the Arabs اِدَاةُ التَّعْرِيفِ *the instrument of definition*, اَلْاَلِفُ وَاللَّامُ *the elif and lam*, لَامُ التَّعْرِيفِ *the lam of definition*, or simply اَللَّامُ *the lam*, — is composed of the demonstrative letter ل (see §. 343 rem. c, and §. 347) and the prosthetic ا, which is prefixed only to lighten the pronunciation. Though it has become determinative, it was originally demonstrative, as still appears in such words as اَلْيَوْمَ *today*, اَلْاَنَ, *now*, etc.

Rem. a. It is sometimes, though very rarely, used as a relative pronoun (= اَلَّذِي, §. 347). Compare, for example, in German, *der* = *welcher*, "who".

Rem. *b.* **أَل**, or, as it is pronounced in some parts of Arabia, *hal*, is identical with the Hebrew art. **הַ**, for **הָ**. See Gesenius' Heb. Gr. §. 35, rem. 1.

## 2. The Conjunctive (Relative) and Interrogative Pronouns.

### a. The Conjunctive Pronouns.

346. The conjunctive pronouns are:

- 1) **أَلَّذِي** *who, which, that*; fem. **الَّتِي**.
- 2) **مَنْ** *he who, she who, whoever*;  
**مَا** *that which, whatever*.
- 3) **أَيُّ** *he who, whoever*; fem. **أَيَّةٌ** *she who, whoever*.
- 4) **أَيُّمَنْ** *every one who, whosoever*;  
**أَيُّمَا** *everything that, whatsoever*.

Rem. **مَنْ**, **مَا**, **أَيُّ**, **أَيَّةٌ**, and their compounds, **أَيُّمَنْ**, **أَيُّمَا**, are also interrogatives, which indeed is their original signification (see §. 351 and foll.). They ought therefore to be treated of first as interrogatives and then as conjunctives; but it is convenient to reverse this order, in order to connect the relatives with the demonstratives.

347. The conjunctive **أَلَّذِي** is compounded of the art. **أَل**, the demonstrative letter **ل** (see §. 343 and §. 345), and the demonstrative pron. **ذَا**, or rather **ذُو** (§. 340 rem. *b*). When used substantively, it has the same meaning as **مَنْ**, **مَا**, viz. *he who, that which, whoever, whatever*; when used adjectively, it signifies *who, which, that*, and refers necessarily to a definite substantive, with which it agrees in gender, number, and case. It is declined as follows.

|           | Masc.                | Fem.                                                                  |
|-----------|----------------------|-----------------------------------------------------------------------|
| Sing.     | الَّذِي (أَلَذِي)    | الَّتِي (أَلْتِي)                                                     |
| Du. Nom.  | الَّذَانِ            | الَّتَانِ                                                             |
| Gen. Acc. | الَّذَيْنِ           | الَّتَيْنِ                                                            |
| Plur.     | الَّذِينَ، أَلْأَيَّ | الَّتِيَّاتِ، أَلْأَيَّاتِ،<br>أَلْأَيَّ، أَلْأَيَّاتِ، أَلْأَيَّاتِ. |

Rem. *a.* الَّذِي، أَلْتِي، and أَلَّذِينَ are written defectively, because of their frequent occurrence, instead of الَّذِي، أَلَّتِي، and أَلَّذِينَ. The other forms, which are not in such constant use, retain the double *l* of the article and the demonstrative.

Rem. *b.* The tribe of Hudail (هُدَيْلٌ), according to the Arab grammarians, used أَلَّذُونَ in the nom. plur. masc., أَلَّذِينَ in the gen. and acc. This أَلَّذُونَ must, of course, at one time have been universally employed as the nom., أَلَّذِينَ being the form that belongs to the oblique cases; but gradually the latter supplanted the former, just as in modern Arabic the oblique form of the plur. *sanus*, سَنِينَ, has everywhere usurped the place of the direct form سُونَ. Even the sing. أَلَّذِي is an oblique form, the nom. of which ought properly to be أَلَّذُو.

Rem. *c.* أَلَّذِي was originally, as its derivation shows, a demonstrative pron., and finds its precise Hebrew equivalent in הַזֶּה, fem. הַזֵּה, comm. הֵזָה (= أَلَّذِي). See Gesenius' Heb. Gr. §. 34, rem. 1.

Rem. *d.* From أَلَّذِي are formed the diminutives أَلَّذِيَّاتِ، أَلَّتِيَّاتِ، etc.

Rem. *e.* Instead of أَلَّذِي، some of the Arabs, especially the tribe of Tayyi' (طَيِّي'), employ ذُو (Heb. זֶה, Aram. ܕܗ, ܕܗ, ܕܗ,

Aeth. H: za). It is then either wholly *indeclinable*, or else declined as follows.

|            | Masc. | Fem.             |
|------------|-------|------------------|
| Sing. Nom. | ذُو   | ذَاتُ            |
| Gen.       | ذِي   | ذَاتِ (ذَاِ)     |
| Acc.       | ذَا   | ذَاتِ (ذَاِ)     |
| Du. Nom.   | ذَوَا | ذَوَاتَا         |
| Gen. Acc.  | ذَوِي | ذَوَاتِي         |
| Plur. Nom. | ذُوْر | ذَوَاتُ          |
| Gen. Acc.  | ذَوِي | ذَوَاتِ (ذَوَاِ) |

348. The conjunctive pronouns مَنْ and مَا are indeclinable, and differ from الَّذِي in never being used adjectively, but always substantively, so that they correspond to the Latin *is qui, ea quae, id quod*, Gr. ὅστις, ἣτις, ὅ,τι. The former (مَنْ) is used of beings endowed with reason, the latter (مَا) of all other objects.

Rem. The corresponding forms in the other Shemitic languages are: of persons, Aeth. ወን: manū (acc. ወን: mana), Aram. ܡܢ, ܡܢܐ, Heb. מִן; of things, Aeth. ወ: nū, or ወን: ment (acc. ወን: menta), Aram. ܡܢ, ܡܢܐ, Heb. מִן.

349. The conjunctive pronoun أَي, fem. أَيَّة, *he who, she who, whoever*, is regularly declined in the sing. according to the triptote declension, but has commonly neither dual nor plural.

Rem. The Aeth. has the same word, አዖ: ('ay) *who? of what sort?* The corresponding Heb. vocable is אֵי, used as an adverb, *where?* in interrogative phrases אֵי (Gesenius' Heb. Gr. §. 150, 1),

which appears in Aeth. in ላይቴ: (*aytē*) *where?* ክፍል: (*ēfō*) *how?*  
Syr. ܐܬܐ *where?* ܐܢܐ *who?* ܐܬܬܐ *how long?* etc.

350. Of ائیں and مَن, مَا, are compounded ائیں *he who, she who, whosoever*, ائِمَّا *that which, whatsoever*. Only the first part of the compound admits of being declined; gen. ائِیْمَن, ائِیْمَا; acc. ائِیْمَن, ائِیْمَا.

### b. The Interrogative Pronouns.

351. It has been already stated, in §. 346 rem, that the conjunctive pronouns (with the exception of اَلَّذِی) are also interrogative, which is indeed their original signification. To them may be added کَمْ, *how much*, which is 1) interrogative, 2) according to our ideas; exclamatory, according to the Arab grammarians, enuntiative (لِلْاِخْبَارِ); but never conjunctive.

Rem. The interrogative مَا may be shortened after prepositions into مَ, and is then united in writing both with those prepositions with which such a union is usual, and with those with which it is not (though, in the latter case, it is better to keep them apart); e. g. لِمَ, بِمَ, (حَتَّى مَ, عَلَى مَ, إِلَى مَ, حَتَّامَ, عَلَّامَ, إِلَّا مَ, (عَن مَّ عَمَّ). In such cases, the accent is transferred from مَ to the preceding syllable (as *bīma*, *ilā ma*, etc.); whence it happens that لِمَ and بِمَ are sometimes shortened in poetry into لِمَ, and بِمَ. This is also the origin of کَمْ, for کَمْ or کَمَا (lit. *the like of what? the worth of what?*), Heb. כִּמָּה, אִמָּה, Aram. כִּמָּה, عَمَّا.

352. The interrogative pronoun مَن, *who?* has the distinctions of gender, number, and case, only when it stands alone; as if one should say: *Some one is come*, or: *I have*



seen *some one*, and another should ask: *Who? Whom?* In this case its declension is as follows.

|            | Masc.   | Fem.                  |
|------------|---------|-----------------------|
| Sing. Nom. | مَنْو   |                       |
| Gen.       | مَنِى   | مَنْتَ (مَنْت)        |
| Acc.       | مَنَا   |                       |
| Du. Nom.   | مَنَان  | مَنْتَان (مَنْتَان)   |
| Gen. Acc.  | مَنْيْن | مَنْتَيْن (مَنْتَيْن) |
| Plur. Nom. | مَنْوْن | مَنْات                |
| Gen. Acc.  | مَنْيْن |                       |

The interrogative pronoun مَا, *what?* is never declined under any circumstances.

353. The interrogative pronoun أَيُّ, fem. أَيَّةٌ, *who?* is either construed with a following noun in the genitive, or with a suffix, or stands alone. In the first two cases, it loses the *tênwîn* (§. 331, 1), and has no dual or plur.; as أَيُّ كِتَابٍ *which book* (lit. *quid libri*)? gen. أَيُّ كِتَابٍ, acc. أَيُّ كِتَابٍ; أَيُّ عَيْنٍ *which eye or fountain?* أَيُّهُنَّ, *which of them?* When standing alone, or used like مَنْ in §. 352, it forms all the numbers and cases.

Rem. a. أَيُّ is often used even before fem. nouns; as أَيُّ عَيْنٍ *which eye or fountain* (lit. *quid oculi, fontis*)?

Rem. b. Instead of أَيُّ with a suffix, the more general and indefinite أَيُّمَا is sometimes used; as أَيُّمَا أَحَبُّ إِلَيْكَ هُوَ أَمْ أَنَا *which is dearer to you, he or I?* in which example أَيُّمَا stands for أَيُّنَا, *which of us?*

### III. The Particles.

354. There are *four* sorts of particles, **أَلْحُرُوفُ**; viz. Prepositions, Adverbs, Conjunctions, and Interjections.

#### A. The Prepositions.

355. The prepositions are called by the Arabs **حُرُوفُ** **أَلْجَرِّ**, *the particles of attraction*, or **أَلْجَوَاُزُ** (from the sing. **أَلْجَوَاُزَةُ**), *the attractives*, i. e. the particles that govern the genitive. They are also named **حُرُوفُ أَلْخَفْصِ**, *the particles of depression*, and **حُرُوفُ أَلْإِصَانَةِ**, *the particles of connection*, because the distinctive vowel of the genitive (*i*), and consequently the genitive itself, is called **أَلْخَفْصُ**, *the depression*, and because this case has its peculiar place in that connection which many prepositions with their genitives really represent (see §. 358). They are divided into *separable* prepositions, i. e. those which are written as separate words, and *inseparable*, i. e. those which are always united in writing with the following noun.

356. The *inseparable* prepositions consist of *one* consonant with its vowel. They are:

1) **ب** *in, at, near, by, with, through* (Heb. Aram. **ב**, Aeth. **በ**: *ba*).

2) **ت** *by*, in swearing, as **تَاللَّهِ** *by God*.

3) **لِ** *to* (sign of the Dative), *for, on account of* (Heb. **לְ**, Aram. **ܠ**, Aeth. **ለ**: *la*).

4) **بِ** *by*, in swearing, as **بِٱللّٰهِ** *by God!*

Rem. *a*. The damma of the suffixed pronouns of the 3. pers. **هُم**, **هَـٰ**, **هُـٰ**, is changed after **بِ** into *késra*; as **بِهِمْ**, **بِهِـٰ**. See §. 185 rem. *b*, and §. 317 rem. *c*. The ancient and poetic form **هُم** changes either both vowels, or the first only; **بِهِم** or **بِهِم**.

Rem. *b*. The *késra* of the prep. **لِ** passes before the pronominal suffixes into *féthā*; as **لَهُ** *to him*, **لَكُمْ** *to you*, **لَنَا** *to us*. Except the suffix of the 1. pers. sing., which absorbs the vowel of the preposition; **لِي** *to me*.

Rem. *c*. **كَـ**, *as, like* (Heb. **כִּ**, Aram. **ܕ**), which is commonly reckoned a preposition, is really not so, but is merely a formally undeveloped noun, which occurs only as the governing word in the genitive connection, but runs in this position through all the relations of case (*similitudo, instar*).

357. The *separable* prepositions are of *two* sorts. Those of the first class, which are all biliteral or triliteral, have different terminations; those of the second class are in reality nouns of different forms in the accus. sing., determined by the following genitive, and they consequently end in *féthā* without *ténwīn* (ـَ).

358. The separable prepositions of the first class are:

- 1) **إِلَى** *to* (Heb. **אֶל**, **אֵל**).
- 2) **حَتَّى** *till, up to, as far as*.
- 3) **عَنْ** *from, away from, after, for*.
- 4) **فِي** *in, into, between, among, about*.

5) لَدُنْ, or لَدَى (لَدَا), *with* (penes, apud).

6) مِنْ *of, from, on account of* (Heb. Aram. מִן, מִנֵּה, Aeth. ለግን: 'emna, or ለግን: 'em).

7) مُنْذُ, or مُذْ, *from a certain time, since* (compounded of مِنْ and ذَر, *ex quo*).

Rem. *a*. إِلَى, لَدَى, and also عَلَى (§. 359), preserve before the suffixes their original pronunciation إِلَى, لَدَى, and عَلَى (compare يَلِي and يَلِي); as إِلَيْكَ, عَلَيْكَ, عَلَيْهَا, إِلَيْكُمْ, لَدَيْهَا. The damma of the suffixes of the 3. pers. passes after the diphthong into kësra, according to §. 185 rem. *b*, and §. 317 rem. *c*. The suffix of the 1. pers. sing., يَ (orig. يَ), combines with إِلَى, لَدَى, and عَلَى, into إِلَيَّ, لَدَيَّ, عَلَيَّْ; with فِي into فِيَّ. See §. 317, rem. *a*.

Rem. *b*. The ن of عَنْ, مِنْ, and لَدُنْ, is doubled in connection with the suffixes of the 1. pers.; مَنِي, عَنَّا, عَنِّي, لَدُنَّا, لَدُنِّي, مِّنَّا. If عَنْ and مِنْ are prefixed to مَنْ and مَا, the ن is assimilated to the م in pronunciation, and the two are usually written as one word; عَمَّنْ, عَمَّا, مِمَّنْ, مِمَّا, for عَنْ مَن or مِّنْ, etc.

Rem. *c*. When followed by the article, the prepositions مِنْ and عَلَى are occasionally abbreviated in poetry, مِنْ آلْ being contracted into مِآلْ, and عَلَى آلْ into عَدْلْ; as مِآلَالِ, or مَالِ, for مِنْ أَلْمَالِ عَلَى أَلْمَاءَ for عَدْلَاءَ.

359. Examples of prepositions of the second class are: أَمَامَ *before* (of place); بَيْنَ *between, among* (بَيْنَ); بَعْدَ *after* (بَعْدَ); تَحْتَ *under, beneath* (تَحْتَ); حَوْلَ *round, about*; دُونَ *under, beneath, on this side of*; عَلَى *over, above, upon*,

against, to, on account of, notwithstanding (עַל, -לְ);  
 عِنْدَ with, in possession of (apud, penes, Fr. chez; עִנְדָּא);  
 עוֹשֵׁי instead of, for; فَوْقَ above; قَبֵל before (of time,  
 קִבֵּל); قִדָּא before (of place, קִדְּמָא); מִעַ, also מִעַ, with (מִ);  
 וְרָא behind, after, beyond; وَسَطَ in the middle, among.  
 These are all, as before said, the construct accusatives of  
 nouns; such as בֵּין interval, חוֹל circumference, etc.

### B. The Adverbs.

360. There are *three* sorts of adverbs. The first class consists of *particles* of various origin, partly inseparable, partly separable; the second class of *indeclinable nouns* ending in *u*; the third class of *nouns* in the *accusative*.

361. The inseparable adverbial particles are:

1) אֵ, interrogative, חֲרַף אִלְאִסְתִּיפְהָם, the particle of questioning (num? utrum? an? Heb. אֵ).

2) סָ, prefixed to the Imperfect of the verb to express real futurity, as سَيَكْفِيكَهُمُ اللَّهُ, God will suffice thee against them. It is an abbreviation of سَوَفَ, in the end (Heb. Aram. סָ, סָ, end).

3) لָ, affirmative, certainly, surely.

362. The most common separable adverbial particles are the following.

1) أَجَلْ yes, certainly.

2) إِذَنْ, or إِذَا, well then, in that case.

3) **أَلَا** *nonne?* Compounded of **أَ** (§. 361, 1) and **لَا** *not* (Heb. **לֹא**).

4) **أَمْ**, interrogative, *an?* **أَمْ . . . . أَمْ** (Heb. **אִם . . . . אִם**), *utrum . . . . an?*

5) **أَمَّا** *nonne?* Compounded of **أَ** and **مَا** *not*.

6) **إِنَّ** *certainly, surely, truly*; literally *lo! see! en, ecce* (Heb. **הִנֵּה**, **הִנֵּה**, Syr. **إِن**). It is joined to the *accus.* of a following noun or pronominal suffix. — **إِنَّ** introduces the subject, and is often followed by **ج** with the predicate; as **إِنَّ اللَّهَ لَكَبِيرٌ**, *verily God is great*.

7) **إِنَّمَا**, restrictive, *only (dumtaxat)*. Compounded of **إِنَّ** and **مَا**.

8) **أَنَّى** *how?*

9) **أَنى**, 'explicative, frequently used by commentators, *that is*.

10) **إِى** *yes, surely*; as in **إِى وَاللَّهِ**, *yes, by God!*

11) **إِلَى أَيْنَ** *whither?* **مِنْ أَيْنَ** *whence?* **أَيْنَ** *where?* **أَيْنَمَا** *wherever* (Heb. **אֵי** in **אֵי, אֵי, אֵי**).

12) **بَلَى**, *nay, on the contrary, rather* (Heb. **בָּלַי**, **בָּלַי**).

13) **بَيْنَا** *whilst* (connected with the prep. **بَيْنَ** *between, among*).

14) **ثُمَّ**, *there* (Heb. **שָׁם**, **שָׁם**, Syr. **ثُمَّ**).

15) **فَقَطْ** *only, solely, merely* (lit. *and enough*).

16) **قَدْ**, with the *Perfect*, *now, already, really (jam)*. It expresses that something uncertain has really taken place, that something expected has been realised.

that something has happened in agreement with, or in opposition to, certain symptoms or circumstances; as كُنْتُ أَزْجُرُ حَيِّئًا فَقَدْ جَاءَ, *I was hoping that he would come, and he is really come*; كَانَ سَالِمًا وَحَيًّا فَقَدْ مَاتَ, *he was hale and well, and now he is dead*. It also serves to mark the position of a past act or event as prior to the present time or to another past act or event, and consequently expresses merely our *Perf.* or *Pluperf.* With the *Imperfect* it means *sometimes, perhaps*.

17) قَطُّ *ever*; always with the *Perfect* and a *negative*, as مَا رَأَيْتُهُ قَطُّ, *I have never seen him*.

18) كَلَّا *not at all, by no means*.

19) لَا, used *a)* as negative of the future and indefinite present, and as representative of the other negatives after وَ (*and*), *not*; *b)* as a prohibitive particle (*ne*), joined to the *Jussive*. It thus combines (like the Aram. לֹא, 𐤀) the signification of the Heb. לֹא and לֹא־לֵךְ.

20) لَمْ, negative of the *Perfect*, but always joined to the *Jussive* in the sense of the perfect, *not*.

21) لَيْسَ *not yet*, joined to the *Jussive*.

22) لَنْ, a contraction for لَا أَنْ, *not, it will not be that* —, joined to the *Subjunctive*.

23) مَا, negative of the definite or absolute present and of the perfect, *not*.

24) مَتَى *when?* Heb. מָתַי.

25) نَعَمْ (نَعِم) *yes*; abbreviated for نَعَمَ, *it is agreeable*.

26) هَذُ interrogative, *num? utrum?*

27) هَلَّا (أَلَّا) *nonne?* Compounded of هَذُ and لَا.

28) هُنَا (هَئِنَا), demonstrative, *here* (compare Heb. הֵנָּה); whence are derived هُنَاكَ, هُنَايِكَ and هَمَانَا or هُمَانَا *here* (see §§. 342—4).

363. The same substantives of which the accusatives serve as prepositions (§. 359), can in general be used as adverbs, in which case they take the termination *u*, and are indeclinable. E. g. بَعْدُ, مِنْ بَعْدُ, *afterwards*; تَحْتُ, مِنْ تَحْتُ, *beneath*; فَوْقُ, مِنْ فَوْقُ, *above*; قَبْلُ, مِنْ قَبْلُ, *before*; إِلَى حَيْثُ *whither*, مِنْ حَيْثُ *whence*, حَيْثُ *where*, حَيْثُمَا *wherever*; عَوَظُ *ever*, joined to the Imperf. Indic., but always preceded by a *negative*, as لَا أَفَارُكَ عَوَظُ, *I will never leave you*; لَا غَيْرُ, in لَا غَيْرُ *nothing else, only this*.

364. The *accusative* is the adverbial case *xar' ἐξοχίῃν* in Arabic. Amongst the most common examples of it are the following: أَبَدًا *for ever*, with a negative, *never*; جَدًّا *very*, placed after an adjective; جَمِيعًا *together*, of two or more; خَارِجًا *outside, without*; دَاخِلًا *inside, within*; شِمَالًا *to the left*, يَمِينًا *to the right*; كَثِيرًا *much*, قَلِيلًا *little*; لَيْلًا *by night*, نَهَارًا *by day*; يَوْمًا *one day, once*; الْيَوْمَ *today* (Aeth. Pዎ: *yōm*), غَدًا *tomorrow*; مَجَّانًا *gratis* (Aram. ܡܚܝܢ); مَعًا *together*; etc. To the same class belong the following adverbs.

1) حِينَ *when*.

2) رُبَّمَا *sometimes*; lit. *O the quantity of that which* —

• (رُبَّ) = Heb. רַב.



3) رَيْثَمَا, رَيْثَ, *whilst*.

4) سَوْفَ, prefixed to the *Imperf.* to indicate real futurity (see §. 361, 2); lit. *in the end*.

5) لَا سِيَّيَا, and, with the omission of the negative, سِيَّيَا, *especially, particularly*; lit. *there is nothing equal or like*.

6) كَيْفَ *how?*

7) وَحْدَ, used only in connection with pronominal suffixes, as وَحْدَهُ *he alone*, وَحْدَهُم *they alone*. It is etymologically = وَاحِدٌ, but in sense = وَاحِدٌ. in وَاحِدٌ, وَاحِدٌ.

Rem. a. In أَمْسَ, *yesterday*, Heb. אִמְסָ, the kësra is not the mark of the genitive, but merely a light vowel, added to render the pronunciation more easy.

Rem. b. لَعَلَّ, لَعَلَّ, *utinam, would that* — ! and لَعَلَّ, *perhaps*, which both take pronominal suffixes (as لَعَلَّيْنِي *would that I — !*; لَعَلَّيْ; لَعَلِّي, or لَعَلِّي, *perhaps I —*, لَعَلَّيْ), seem to be not nouns in the accus., but *verbs*.

### C. The Conjunctions.

365. The conjunctions (which the Arab grammarians call, according to their different significations, حُرُوفُ الْعَطْفِ *connective particles*, or حُرُوفُ الشَّرْطِ *conditional particles*) are, like the prepositions and adverbs, either separable or inseparable.

366. The inseparable conjunctions are:

1) وَ (حَرْفُ عَطْفٍ), which connects words and clauses as a simple coordinative, *and* (Aeth. Ⲙ; *wa*, Heb. Aram. ו).

2) حَرْفٌ تَرْتِيبٌ (حَرْفٌ عَظْفٌ) فَ, or more exactly حَرْفٌ تَرْتِيبٌ, *particle of gradation*), which sometimes unites single words, indicating that the objects enumerated succeed or are behind one another; but more usually connects two clauses, showing either that the latter is subsequent to the former in time, or that it is connected with it by some internal link, such as that of cause and effect. It may be rendered: *and so, and thereupon, and consequently, for*, although in this last sense فَإِنَّ is more usually employed. In conditional sentences, فَ is used to separate the apodosis from the protasis, like the German *so*; and it also invariably introduces the apodosis after the disjunctive particle أَمْ.

367. The most common separable conjunctions are:

1) إِذْ *when, since*.

2) إِذَا *when*. Both of these conjunctions, as well as إِذْ (§. 362, 2), are connected with the obsolete noun إِذٌ, *time*, the genitive of which occurs, for example, in حِينَئِذٍ *then*. Compare Heb.  $\text{זָכַר}$  and  $\text{זָכַר}$ , Chald.  $\text{ܙܚܪܐ}$ , Aeth.  $\text{ጊዜ}$ : *now*,  $\text{ጊዜ}$ : *when*?

3) أَمَّا, followed by فَ; أَمَّا . . . . فَ, *as regards* —. Used twice or oftener, it corresponds to the Greek  $\mu\epsilon\nu$ — $\delta\epsilon$ .

4) أَنْ *that, in order that (ut), that (quod)*. Compounds: كَأَنَّ *as it were, as if*; لِأَنَّ *because*; see no. 6. Further: أَلَّا *that not (ut non, ne, quod non)*, comp. of أَنْ and لَا; لِئَلَّا *in order that not (ideo ne)*.

5) **إِنْ** (**حَرْفُ شَرْطٍ**) *if*; **وَإِنْ** *although (etsi)*; compounded with **لَ** (§. 361, 3), **لَيَنْ** *truly if*. Aram. ܠܝܢ, ܠܝ; Aeth. 𐩦𐩣𐩪: *ema*; Heb. 𐤀𐤍. — **إِلَّا**, compounded of **إِنْ** and **لَا**, 1) *if not*, in which case it stands for a whole clause; 2) **حَرْفُ اسْتِثْنَاءٍ** (exceptive particle), *unless, except*, with a preceding negative, *only*. Heb. 𐤁𐤍𐤔, Aram. ܐܠܐ, ܐܠܝ; Aeth. 𐩥𐩣: (*'alla*) *but*. — **إِمَّا**, compounded of **إِنْ** and **وَمَا** **أَوْ** .... **إِمَّا**, or **أَوْ** .... **وَأِمَّا**, *either .... or*.

6) **أَنَّ** *that (quod)*. It is followed by a noun or suffixed pronoun in the *accus.* The pronominal suffix **ـُ**, when attached to **أَنَّ**, often represents and anticipates a whole subsequent clause (**صَمِيرُ الْقِصَّةِ**, or **صَمِيرُ الشَّأْنِ**, *the pronoun of the story or fact*). — Compounds: **كَأَنَّ** *as it were, as if*; **لِأَنَّ** *because*. See no. 4.

**وَأَوْ** (*vel, sive*). Heb. ܐܘ, Syr. ܐܘ.

8) **ثُمَّ**, **ثُمَّتَ**, *then, thereupon*. This word is rightly reckoned by the Arab grammarians among the conjunctions, because it always stands before verbs and clauses, and does not admit of another conjunction being placed before it. Connected with it is the adverb **ثَمَّ** (§. 362, 14).

9) **كَئِنْ** (**حَرْفُ تَعْلِيلٍ**, *a particle assigning the motive or reason*) *in order that*, with the *Subjunctive*. — Compounds: **لِئِنْ** *in order that*, **كَيْلَا** *in order that not*.

10) **لَكِنْ**, **لَكِن**, often with **وَ** prefixed, *but, yet*. **لَكِنَّ** is placed only before nouns and pronominal suffixes in the *accusative*.

- 11) *لَمَّا* *after, when (postquam), with the Perfect.*  
 12) *لَوْ*, hypothetical particle, *if* (Heb. *לוּ*): — Com-  
 pounds *لَوْلَا*, *لَوْلَمْ*, *لَوْمًا*, *if not.*  
 13) *مَا* *الدَّيْمُومَةِ* (*mā denoting duration*), *as long*  
*as, with the Perfect.*

### D. The Interjections.

368. The interjections are called by the Arabs *أَصَوَاتٌ*, *sounds or tones*. Some of those most commonly in use are: *أَ* or *آ*, *ah, oh!* *أُذْ*, *أَهْ*, *أَوَّهْ*, *أَوَّاهْ*, *آهًا*, *ah! alas!* *وَآ*, *ah! alas!* *وَيْ*, *woe!* *أَيَّ*, *ho!* *أَيَّا*, *ho!* *أَلَا*, *oh!* *هَلَا*, *oh!* *حَيَّ*, *up! come!* *مَهْ*, *stop!* *صَهْ*, *hush! silence!* *هَآ*, *lo!* *بَحْ*, *bravo!* *هَيْهَاتَ*, *come here!* *هَيْهَيْتَ*, or *هَيْهَيْتَ*, *come here!* *أَيْهَاتَ*, *far away!* *أَيْهَاتَ*, or *أَيْهَاتَ*, *far away!* *هَلُمَّ* (*هَلُمَّ*) *come here! bring here!* — The vocative particle is *يَا* before nouns without the article, *يَا أَيُّهَا*, or *يَا أَيُّهَا* before nouns with the article.

Rem. a. The noun that follows *وَآ* not unfrequently assumes, instead of the usual terminations, the ending *آ* or *هَآ*: as *وَآ زَيْدًا*, or *وَآ زَيْدَاةَ*, *O Zèid!* *وَآ أَمِيرَ الْمُؤْمِنِينَ*, *alas for the Commander of the Faithful!* If the noun ends in *čif makšūra* (*يَ*), the *يَ* is changed into *ا*, and a simple *ا* added, as *وَآ مُوسَاةَ*, *O Moses!* though *وَآ مُوسَيَا* may also be used.

Rem. b. From *وَيْ* (to which suffixes may be appended, as *وَيْكَ* *woe to thee!*) are formed the interjectional nouns *وَيْجٌ* and *وَيْدٌ*,

whence we can say, for example, وَيَحْيَا لِرَيْدٍ, وَيَحْيَا لِرَيْدٍ, etc.

Rem. c. هَلَمْ admits of being declined like an Imperative; e. g. sing. fem. هَلَمِّي, dual هَلُمَّا, plur. masc. هَلُمُّوا. — هَا may be joined with the pronominal suffixes of the second person, in which case it is equivalent to the Imperative of أَخَذَ; as هَاكَهَا take her! Or a hêmza may be substituted for the هَا, and the word declined as follows: sing. m. هَاءَ, f. هَاءَ; dual هَاوَمَا, plur. m. هَاوُمُ, f. هَاوُنَّ; as هَاوُمُ اقْرَأُوا كِتَابِيَّةَ, take, read my book.

Rem. d. يَا is occasionally written defectively; as يَاخِي O my brother! يَا بَنَ عَمِّي O son of my uncle! يَرْسُولَ اللَّهِ O apostle of God! — أَيُّهَا has a fem. أَيُّهَا, but the masc. form is generally used even with fem. nouns.

Rem. e. إِذْ and إِذَا are often employed in the sense of lo! see! إِذَا is then called by the grammarians إِذَا الْمَفَاجَأَةِ, or إِذَا الْمَفْجَأَةِ, that is to say 'idā indicating something unexpected.



PARADIGMS  
OF THE  
V E R B S.

## First or Simple Form

## Tab. I. Active.

| Perfect. |             | Imperfect.  |            |            |             |             |
|----------|-------------|-------------|------------|------------|-------------|-------------|
|          |             | Indic.      | Subj.      | Jussive.   | Energ. I.   | Energ. II.  |
| Sing.    |             |             |            |            |             |             |
| 3. m.    | قَتَلَ      | يَقْتُلُ    | يَقْتُلْ   | يَقْتُلْ   | يَقْتُلَنَّ | يَقْتُلُنْ  |
| f.       | قَتَلَتْ    | تَقْتُلُ    | تَقْتُلِي  | تَقْتُلِي  | تَقْتُلَنَّ | تَقْتُلُنِي |
| 2. m.    | قَتَلْتَ    | تَقْتُلُ    | تَقْتُلْ   | تَقْتُلْ   | تَقْتُلَنَّ | تَقْتُلُنْ  |
| f.       | قَتَلْتِ    | تَقْتُلِينَ | تَقْتُلِي  | تَقْتُلِي  | تَقْتُلَنَّ | تَقْتُلُنِي |
| 1. c.    | قَتَلْتُ    | أَقْتُلُ    | أَقْتُلْ   | أَقْتُلْ   | أَقْتُلَنَّ | أَقْتُلُنْ  |
| Dual.    |             |             |            |            |             |             |
| 3. m.    | قَتَلَا     | يَقْتُلَانِ | يَقْتُلَا  | يَقْتُلَا  | يَقْتُلَانِ | ....        |
| f.       | قَتَلَتَا   | تَقْتُلَانِ | تَقْتُلَا  | تَقْتُلَا  | تَقْتُلَانِ | ....        |
| 2. c.    | قَتَلْتُمَا | تَقْتُلَانِ | تَقْتُلَا  | تَقْتُلَا  | تَقْتُلَانِ | ....        |
| Plur.    |             |             |            |            |             |             |
| 3. m.    | قَتَلُوا    | يَقْتُلُونَ | يَقْتُلُوا | يَقْتُلُوا | يَقْتُلُونَ | يَقْتُلُونَ |
| f.       | قَتَلْنَ    | يَقْتُلْنَ  | يَقْتُلْنَ | يَقْتُلْنَ | يَقْتُلْنَ  | ....        |
| 2. m.    | قَتَلْتُمْ  | تَقْتُلُونَ | تَقْتُلُوا | تَقْتُلُوا | تَقْتُلُونَ | تَقْتُلُونَ |
| f.       | قَتَلْتُنَّ | يَقْتُلْنَ  | تَقْتُلْنَ | تَقْتُلْنَ | تَقْتُلْنَ  | ....        |
| 1. c.    | قَتَلْنَا   | نَقْتُلُ    | نَقْتُلْ   | نَقْتُلْ   | نَقْتُلَنَّ | نَقْتُلُنْ  |

N. Ag. N. Verbi.

Imperative.

|          |          | Imperative. |            |            |
|----------|----------|-------------|------------|------------|
|          |          | Simple.     | Energ. I.  | Energ. II. |
| Sing. m. | قَاتِلْ  | قَاتِلْ     | أَقْتُلْ   | أَقْتُلْ   |
| f.       | قَاتِلِي | أَقْتُلِي   | أَقْتُلِي  | أَقْتُلِي  |
|          |          | Dual. 2. c. | أَقْتُلَا  | أَقْتُلَا  |
|          |          | Plur. 2. m. | أَقْتُلُوا | أَقْتُلُوا |
|          |          | f.          | أَقْتُلْنَ | أَقْتُلْنَ |



## of the Strong Verb.

|                    |             | Tab. II. Passive. |            |            |            |                         |
|--------------------|-------------|-------------------|------------|------------|------------|-------------------------|
|                    |             | Perfect.          | Imperfect. |            |            |                         |
|                    |             |                   | Indic.     | Subj.      | Jussive.   | Energ. I.    Energ. II. |
| Sing.              |             |                   |            |            |            |                         |
| 3. m.              | قُتِلَ      | يُقْتَلُ          | يُقْتَلُ   | يُقْتَلُ   | يُقْتَلْ   | يُقْتَلَنَّ             |
| f.                 | قُتِلَتْ    | تُقْتَلُ          | تُقْتَلُ   | تُقْتَلُ   | تُقْتَلْ   | تُقْتَلَنَّ             |
| 2. m.              | قُتِلْتَ    | تُقْتَلُ          | تُقْتَلُ   | تُقْتَلُ   | تُقْتَلْ   | تُقْتَلَنَّ             |
| f.                 | قُتِلْتِ    | تُقْتَلِينَ       | تُقْتَلِي  | تُقْتَلِي  | تُقْتَلِي  | تُقْتَلِينَ             |
| 1. c.              | قُتِلْتُ    | أُقْتَلُ          | أُقْتَلُ   | أُقْتَلُ   | أُقْتَلْ   | أُقْتَلَنَّ             |
| Dual.              |             |                   |            |            |            |                         |
| 3. m.              | قُتِلَا     | يُقْتَلَانِ       | يُقْتَلَا  | يُقْتَلَا  | يُقْتَلَا  | ....                    |
| f.                 | قُتِلَتَا   | تُقْتَلَانِ       | تُقْتَلَا  | تُقْتَلَا  | تُقْتَلَا  | ....                    |
| 2. c.              | قُتِلْتُمَا | تُقْتَلَانِ       | تُقْتَلَا  | تُقْتَلَا  | تُقْتَلَا  | ....                    |
| Plur.              |             |                   |            |            |            |                         |
| 3. m.              | قُتِلُوا    | يُقْتَلُونَ       | يُقْتَلُوا | يُقْتَلُوا | يُقْتَلُوا | يُقْتَلُونَ             |
| f.                 | قُتِلْنَ    | يُقْتَلْنَ        | يُقْتَلْنَ | يُقْتَلْنَ | يُقْتَلْنَ | ....                    |
| 2. m.              | قُتِلْتُمْ  | تُقْتَلُونَ       | تُقْتَلُوا | تُقْتَلُوا | تُقْتَلُوا | تُقْتَلُونَ             |
| f.                 | قُتِلْتُنَّ | تُقْتَلْنَ        | تُقْتَلْنَ | تُقْتَلْنَ | تُقْتَلْنَ | ....                    |
| 1. c.              | قُتِلْنَا   | نُقْتَلُ          | نُقْتَلُ   | نُقْتَلُ   | نُقْتَلْ   | نُقْتَلَنَّ             |
| Nom. Pat. Sing. m. |             | مَقْتُولٌ         |            |            |            |                         |
|                    |             | f. مَقْتُولَةٌ    |            |            |            |                         |

Other Forms of the Perf., Impf., and Imperat. Act., and the N. Verbi.

|       | Perf.                     | Imperf.  | Imperat. | N. Verbi. |
|-------|---------------------------|----------|----------|-----------|
| Sing. |                           |          |          |           |
| 3. m. | جَلَسَ                    | يَجْلِسُ | اجْلِسْ  | جُلُوسٌ   |
|       | رَفَعَ                    | يَرْفَعُ | ارْفَعْ  | رَفْعٌ    |
|       | فَرَّقَ (فَرَّقَتْ 2. m.) | يَفْرِقُ | افْرِقْ  | فَرَقٌ    |
|       | حَسَّنَ (حَسَّنَتْ 2. m.) | يَحْسُنُ | احْسُنْ  | حَسَانَةٌ |
|       |                           |          |          | حُسُونَةٌ |

Tab. III. Derived Forms

|                   | II.         | III.        | IV.       | V.          | VI.         |
|-------------------|-------------|-------------|-----------|-------------|-------------|
| Active.<br>Perf.  | قَتَلَ      | قَاتَلَ     | أَقْتَلَ  | تَقَتَّلَ   | تَقَاتَلَ   |
| Imperf.           | يُقَتِّلُ   | يُقَاتِلُ   | يُقْتَلُ  | يَتَقَتَّلُ | يَتَقَاتِلُ |
| Imperat.          | قَتِّلْ     | قَاتِلْ     | أَقْتِلْ  | تَقَتَّلْ   | تَقَاتِلْ   |
| N. Ag.            | مُقْتَلٌ    | مُقَاتِلٌ   | مُقْتَلٌ  | مُتَقَتِّلٌ | مُتَقَاتِلٌ |
| N. Verbi.         | تَقْتِيلٌ   | قِتَالٌ     | إِقْتَالٌ | تَقَتُّلٌ   | تَقَاتُلٌ   |
|                   | تَقْتِيلَةٌ | مُقَاتِلَةٌ |           |             |             |
| Passive.<br>Perf. | قُتِلَ      | قُوتِلَ     | أُقْتِلَ  | تُقْتَلُ    | تُقُوتَلُ   |
| Imperf.           | يُقْتَلُ    | يُقَاتَلُ   | يُقْتَلُ  | يَتَقَتَّلُ | يَتَقَاتَلُ |
| Nom. Pat.         | مُقْتَلٌ    | مُقَاتَلٌ   | مُقْتَلٌ  | مُتَقَتَّلٌ | مُتَقَاتَلٌ |

Tab. IV. The Quadri-

## Active.

|           | I.         | II.          | III.        | IV.         |
|-----------|------------|--------------|-------------|-------------|
| Perf.     | قَمِطَرَ   | تَقَمِطَرَ   | اِقْمِطَرَ  | اِقْمِطَرَ  |
| Imperf.   | يُقَمِطِرُ | يَتَقَمِطِرُ | يَقْمِطِرُ  | يَقْمِطِرُ  |
| Imper.    | قَمِطِرْ   | تَقَمِطِرْ   | اِقْمِطِرْ  | اِقْمِطِرْ  |
| N. Ag.    | مُقَمِطِرٌ | مُتَقَمِطِرٌ | مُقَمِطِرٌ  | مُقَمِطِرٌ  |
| N. Verbi. | قَمِطَارٌ  | تَقَمِطَارٌ  | اِقْمِطَارٌ | اِقْمِطَارٌ |

## of the Strong Verb.

| VII.        | VIII.       | IX.         | X.            | XI.         |
|-------------|-------------|-------------|---------------|-------------|
| اِنْقَتَلَ  | اِقْتَتَلَ  | اِقْتَلَّ   | اِسْتَقْتَلَ  | اِقْتَالَ   |
| يَنْقُتِلُ  | يَقْتَتِلُ  | يَقْتَلُ    | يَسْتَقْتِلُ  | يَقْتَالُ   |
| اِنْقَتِلْ  | اِقْتَتِلْ  | اِقْتَلْ    | اِسْتَقْتِلْ  | اِقْتَالِ   |
| مُنْقَتِلٌ  | مُقْتَتِلٌ  | مُقْتَلٌ    | مُسْتَقْتِلٌ  | مُقْتَالٌ   |
| اِنْقَتَالٌ | اِقْتَتَالٌ | اِقْتِلَالٌ | اِسْتَقْتَالٌ | اِقْتِيَالٌ |
| اُنْقَتِلْ  | اُقْتَتِلْ  |             | اُسْتَقْتِلْ  |             |
| يُنْقَتَلُ  | يُقْتَتَلُ  |             | يُسْتَقْتَلُ  |             |
| مُنْقَتَلٌ  | مُقْتَتَلٌ  |             | مُسْتَقْتَلٌ  |             |

## literal Verb.

|         | Passive.   |              |              |            |
|---------|------------|--------------|--------------|------------|
|         | I.         | II.          | III.         | IV.        |
| Perf.   | قُمِطِرَ   | تُقْمِطِرَ   | أُقْمِطِرَ   | اُقْمِطِرَ |
| Imperf. | يُقْمِطِرُ | يَتَقْمِطِرُ | يُقْمِنَطِرُ | يُقْمِطِرُ |
| N. Pat. | مُقْمِطِرٌ | مُتَقْمِطِرٌ | مُقْمِنَطِرٌ | مُقْمِطِرٌ |

Tab. V. a. First Form of the Active.

| Perfect. |             | Imperfect. |            |            |            |            |
|----------|-------------|------------|------------|------------|------------|------------|
|          |             | Indic.     | Subj.      | Jussive.   | Energ. I.  | Energ. II. |
| Sing.    | مَدَّ       | يَمُدُّ    | يَمُدَّ    | يَمُدُّ    | يَمُدِّنْ  | يَمُدِّنْ  |
| 3. m.    |             |            |            |            |            |            |
| f.       | مَدَّتْ     | تَمُدُّ    | تَمُدَّ    | تَمُدُّ    | تَمُدِّنْ  | تَمُدِّنْ  |
| 2. m.    | مَدَدْتَ    | تَمُدُّ    | تَمُدَّ    | تَمُدُّ    | تَمُدِّنْ  | تَمُدِّنْ  |
| f.       | مَدَدْتَ    | تَمُدِّينَ | تَمُدِّيَ  | تَمُدِّيَ  | تَمُدِّنْ  | تَمُدِّنْ  |
| 1. c.    | مَدَدْتُ    | أَمُدُّ    | أَمُدَّ    | أَمُدُّ    | أَمُدِّنْ  | أَمُدِّنْ  |
| Dual.    |             |            |            |            |            |            |
| 3. m.    | مَدَّا      | يَمُدَّانِ | يَمُدَّا   | يَمُدَّا   | يَمُدَّانِ | ....       |
| f.       | مَدَّتَا    | تَمُدَّانِ | تَمُدَّا   | تَمُدَّا   | يَمُدَّانِ | ....       |
| 2. c.    | مَدَدْتُمَا | تَمُدَّانِ | تَمُدَّا   | تَمُدَّا   | تَمُدَّانِ | ....       |
| Plur.    |             |            |            |            |            |            |
| 3. m.    | مَدُّوا     | يَمُدُّونَ | يَمُدُّوا  | يَمُدُّوا  | يَمُدِّنْ  | يَمُدِّنْ  |
| f.       | مَدَدْنَ    | يَمُدُّونَ | يَمُدُّونَ | يَمُدُّونَ | يَمُدُّنَّ | ....       |
| 2. m.    | مَدَدْتُمْ  | تَمُدُّونَ | تَمُدُّوا  | تَمُدُّوا  | تَمُدِّنْ  | تَمُدِّنْ  |
| f.       | مَدَدْتُنَّ | تَمُدُّونَ | تَمُدُّونَ | تَمُدُّونَ | تَمُدُّنَّ | ....       |
| 1. c.    | مَدَدْنَا   | نَمُدُّ    | نَمُدَّ    | نَمُدُّ    | نَمُدِّنْ  | نَمُدِّنْ  |

N. Ag.    N. Verbi.

Imperative.

|          |          |       | Simple.                | Energ. I.  | Energ. II. |
|----------|----------|-------|------------------------|------------|------------|
| Sing. m. | مَادَّ   | مَدَّ | Sing. 2. m. أَمُدُّ    | أَمُدِّنْ  | أَمُدِّنْ  |
| f.       | مَادَّتْ |       | f. أَمُدِّيْ           | أَمُدِّنْ  | أَمُدِّنْ  |
|          |          |       | Dual. 2. c. أَمُدَّانِ | أَمُدَّانِ | ....       |
|          |          |       | Plur. 2. m. أَمُدُّوا  | أَمُدُّونَ | أَمُدُّونَ |
|          |          |       | f. أَمُدُّونَ          | أَمُدُّونَ | ....       |

## Verbum Mediae Rad. Geminatae.

|                    |             | Passive.                   |            |            |           |            |
|--------------------|-------------|----------------------------|------------|------------|-----------|------------|
| Perfect.           |             | Imperfect.                 |            |            |           |            |
|                    |             | Indic.                     | Subj.      | Jussive.   | Energ. I. | Energ. II. |
| Sing.              |             |                            |            |            |           |            |
| 3. m.              | مُدَّ       | يُمَدُّ                    | يُمَدُّ    | يُمَدُّ    | يُمَدِّن  | يُمَدِّن   |
| f.                 | مُدَّتْ     | تُمَدُّ                    | تُمَدُّ    | تُمَدُّ    | تُمَدِّن  | تُمَدِّن   |
| 2. m.              | مُدِدْتَ    | تُمَدُّ                    | تُمَدُّ    | تُمَدُّ    | تُمَدِّن  | تُمَدِّن   |
| f.                 | مُدِدْتَ    | تُمَدِّي                   | تُمَدِّي   | تُمَدِّي   | تُمَدِّن  | تُمَدِّن   |
| 1. c.              | مُدِدْتُ    | أُمَدُّ                    | أُمَدُّ    | أُمَدُّ    | أُمَدِّن  | أُمَدِّن   |
| Dual.              |             |                            |            |            |           |            |
| 3. m.              | مُدَّا      | يُمَدَّانِ                 | يُمَدَّانِ | يُمَدَّانِ | يُمَدَّنِ | ....       |
| f.                 | مُدَّتَا    | تُمَدَّانِ                 | تُمَدَّانِ | تُمَدَّانِ | تُمَدَّنِ | ....       |
| 2. c.              | مُدِدْتُمَا | تُمَدَّانِ                 | تُمَدَّانِ | تُمَدَّانِ | تُمَدَّنِ | ....       |
| Plur.              |             |                            |            |            |           |            |
| 3. m.              | مُدُّوا     | يُمَدُّونَ                 | يُمَدُّوا  | يُمَدُّوا  | يُمَدِّن  | يُمَدِّن   |
| f.                 | مُدِدْنَ    | يُمَدِّنَ                  | يُمَدِّنَ  | يُمَدِّنَ  | يُمَدَّنِ | ....       |
| 2. m.              | مُدِدْتُمْ  | تُمَدُّونَ                 | تُمَدُّوا  | تُمَدُّوا  | تُمَدِّن  | تُمَدِّن   |
| f.                 | مُدِدْتُنَّ | تُمَدِّنَ                  | تُمَدِّنَ  | تُمَدِّنَ  | تُمَدَّنِ | ....       |
| 1. c.              | مُدِدْتَا   | نُمَدُّ                    | نُمَدُّ    | نُمَدُّ    | نُمَدِّن  | نُمَدِّن   |
| Nom. Pat. Sing. m. |             | مَمْدُودٌ, f. مَمْدُودَةٌ. |            |            |           |            |

## Other Forms of the Perf., Imperf., Jussive, and Imperat. Act.

|       | Perf.                  | Imperf. | Jussive.                    | Imperat.               |
|-------|------------------------|---------|-----------------------------|------------------------|
| Sing. | ....                   | ....    | يُمَدِّ or يُمَدُّ          | مُدِّ or مُدُّ         |
| 3. m. | ....                   | ....    | يُمَدِّ or يُمَدُّ          | مُدِّ or مُدُّ         |
|       | فَرَّ                  | يَفِرُّ | يَفِرَّ, يَفِرُّ, or يَفِرْ | فَرِّ, فَرِّ, or فَرِّ |
|       | مَلَّ (2. m. مَلِلْتُ) | يَمَلُّ | يَمَلِّ, يَمَلُّ, or يَمَلْ | مَلِّ, مَلِّ, or مَلِّ |

Tab. V. *b*. Derived forms of the Verbum Mediae  
Rad. Geminatae.

|           | III.     | IV.              | VI.        | VII.        | VIII.       | X.                        |
|-----------|----------|------------------|------------|-------------|-------------|---------------------------|
| Active.   |          |                  |            |             |             |                           |
| Perf.     | مَادَ    | أَمَدَ           | تَمَادَ    | انْقَلَدَ   | اِمْتَدَّ   | اِسْتَمَدَّ               |
| Imperf.   | يُمَادُ  | يُمِدُّ          | يَتَمَادُ  | يَنْقَلُ    | يَمْتَدُّ   | يَسْتَمِدُّ               |
| Imperat.  | مَادِ    | أَمِدْ or أَمِدِ | تَمَادِ    | انْقِلْ     | اِمْتَدِّ   | اِسْتَمِدِّ or اِسْتَمِدْ |
| N. Ag.    | مَادٌّ   | مِيدٌ            | مَتَمَادٌ  | مَنْقَلٌ    | مَمْتَدٌّ   | مُسْتَمِدٌّ               |
| N. Verbi. | مِدَادٌ  | إِمْدَادٌ        | تِمَادٌ    | إِنْقِلَالٌ | إِمْتِدَادٌ | اِسْتِمْدَادٌ             |
|           | مَادَّةٌ |                  |            |             |             |                           |
| Passive.  |          |                  |            |             |             |                           |
| Perf.     | مُودِنَ  | أُمِدَّ          | تُمُودِنَ  | أُنْقِلَ    | أُمْتَدَّ   | أُسْتَمِدَّ               |
| Imperf.   | يُمَادُّ | يُمَدُّ          | يُتَمَادُّ | يَنْقَلُ    | يُمْتَدُّ   | يُسْتَمَدُّ               |
| N. Pat.   | مَادٌّ   | مِيدٌ            | مَتَمَادٌ  | مَنْقَلٌ    | مَمْتَدٌّ   | مُسْتَمَدٌّ               |

The remaining Forms present no irregularity; e. g.

|          | Perf.     | Imperf.     | Imperat.  | N. Ag. et Pat. | N. Verbi. |
|----------|-----------|-------------|-----------|----------------|-----------|
| II. Act. | مَدَدَ    | يُمَدُّ     | مَدِّ     | مُدِّدٌ        | تَمْدِيدٌ |
| Pass.    | مُدِّدَ   | يُمَدُّ     |           | مُدِّدٌ        |           |
| V. Act.  | تَمَدَّدَ | يَتَمَدَّدُ | تَمَدَّدْ | مَتَمَدِّدٌ    | تَمَدُّدٌ |
| Pass.    | تُمَدَّدَ | يَتَمَدَّدُ |           | مَتَمَدَّدٌ    |           |

Tab. VI. Verbum Primae Rad. Hèmzatae.

|           | I.        | II.       | III.      | IV.       | V.          | VI.                        |
|-----------|-----------|-----------|-----------|-----------|-------------|----------------------------|
| Active.   | أَمَلَ    | أَثَرَ    | أَثَرَ    | أَثَرَ    | تَأَثَرَ    | تَوَثَّرَ or تَأَثَّرَ     |
| Perf.     | أَثَرَ    | أَثَرَ    | أَثَرَ    | أَثَرَ    | تَأَثَرَ    | تَوَثَّرَ or تَأَثَّرَ     |
| Imperf.   | يَأْمُلُ  | يُؤَثِّرُ | يُؤَثِّرُ | يُؤَثِّرُ | يَتَأَثَّرُ | يَتَوَثَّرُ or يَتَأَثَّرُ |
| Imperat.  | اُمْلُ    | اَثِرْ    | اَثِرْ    | اَثِرْ    | تَأَثَّرْ   | تَوَثَّرْ or تَأَثَّرْ     |
| N. Ag.    | أَثِرٌ    | مُؤَثِّرٌ | مُؤَثِّرٌ | مُؤَثِّرٌ | مُتَأَثِّرٌ | مُتَوَثِّرٌ or مُتَأَثَّرٌ |
| N. Verbi. | أَثَرٌ    | تَأْثِيرٌ | إِثَارٌ   | إِثَارٌ   | تَأْثَرٌ    | تَوَاثِرٌ or تَأْثَرٌ      |
| Passive.  | أُثِرَ    | أُثِرَ    | أُثِرَ    | أُثِرَ    | تُؤَثَّرُ   | تُؤَثَّرُ or تُؤَثَّرُ     |
| Perf.     | أُثِرَ    | أُثِرَ    | أُثِرَ    | أُثِرَ    | تُؤَثَّرُ   | تُؤَثَّرُ or تُؤَثَّرُ     |
| Imperf.   | يُؤَثَّرُ | يُؤَثَّرُ | يُؤَثَّرُ | يُؤَثَّرُ | يَتَأَثَّرُ | يَتَوَثَّرُ or يَتَأَثَّرُ |
| N. Pat.   | مَأْثُورٌ | مُؤَثَّرٌ | مُؤَثَّرٌ | مُؤَثَّرٌ | مُتَأَثَّرٌ | مُتَوَثَّرٌ or مُتَأَثَّرٌ |

|            | Perf.      | Imperf.    | Imperat.   | N. Ag. et Pat. | N. Verbi.   |
|------------|------------|------------|------------|----------------|-------------|
| VIII. Act. | إِيتَرَ    | يَأْتِرُ   | إِيتِرْ    | مُؤْتِرٌ       | إِيتَارٌ    |
| Pass.      | أُوتِرَ    | يُؤْتِرُ   |            | مُؤْتِرٌ       |             |
| X. Act.    | إِسْتَأَرَ | يَسْتَأِرُ | إِسْتَأِرْ | مُسْتَأَرٌ     | إِسْتِئَارٌ |
| Pass.      | أُسْتُورَ  | يُسْتَأَرُ |            | مُسْتَأَرٌ     |             |

The VII. form is wanting in all verbs of this class, according to §. 113.

Tab. VII. Verbum Mediae Rad. Hêmzatae.

|           | I.       |            |          | II.      | III.       | IV.     |
|-----------|----------|------------|----------|----------|------------|---------|
| Active.   | سَال     | سَيَّر     | بَوَس    | لَام     | لَاءَم     | أَلَام  |
| Perf.     | سَال     | سَيَّر     | بَوَس    | لَام     | لَاءَم     | أَلَام  |
| Imperf.   | يَسَال   | يَسَيَّر   | يَبُوس   | يَلْتَم  | يَلَاءَم   | يَلَام  |
|           | يَسَال   | يَسَيَّر   |          |          |            |         |
| Imperat.  | اسَال    | اسَيَّر    | ابُوس    | لَتَم    | لَاءَم     | أَلَام  |
|           | اسَال    | اسَيَّر    |          |          |            |         |
| N. Ag.    | سَائِل   | سَائِر     | بَائِس   | مَلْتَم  | مَلَاءَم   | مَلَام  |
| N. Verbi. | سَوَال   | سَار       | بَاس     | قَلْتَم  | مَلَاءَمَة | إِلَام  |
| Passive.  |          |            |          |          |            |         |
| Perf.     | سُئِل    |            |          | لُتِم    | لُوءِم     | أُلْتِم |
| Imperf.   | يُسَال   |            |          | يَلَام   | يَلَاءَم   | يَلَام  |
|           | يُسَال   |            |          |          |            |         |
| N. Pat.   | مَسْؤُول |            |          | مَلَام   | مَلَاءَم   | مَلَام  |
|           | V.       | VI.        | VII.     | VIII.    | X.         |         |
| Active.   | تَلَام   | تَلَاءَم   | اِئْجَات | اِلتَام  | اِستَلَام  |         |
| Perf.     | تَلَام   | تَلَاءَم   | اِئْجَات | اِلتَام  | اِستَلَام  |         |
| Imperf.   | يَتَلَام | يَتَلَاءَم | يَنْجِثُ | يَلْتَم  | يَسْتَلِم  |         |
| Imperat.  | تَلَام   | تَلَاءَم   | اِئْجِثْ | اِلتَم   | اِستَلِم   |         |
| N. Ag.    | مُتَلِم  | مُتَلَاءِم | مُنْجِث  | مُلْتَم  | مُسْتَلِم  |         |
| N. Verbi. | تَلَوَم  | تَلَاوَم   | اِئْجَات | اِلتَام  | اِستَلَام  |         |
| Passive.  |          |            |          |          |            |         |
| Perf.     | تُلْتِم  | تُلُوءِم   | اِئْجِثْ | اِلتَم   | اِستَلِم   |         |
| Imperf.   | يُتَلَام | يُتَلَاءَم | يُنْجِثُ | يَلْتَم  | يَسْتَلِم  |         |
| N. Pat.   | مُتَلَام | مُتَلَاءَم | مُنْجِث  | مُلْتَام | مُسْتَلَام |         |



Tab. VIII. Verbum Tertiae Rad. Hèmzatae.

|                | I.        |           |           | II.        | III.      |
|----------------|-----------|-----------|-----------|------------|-----------|
| Active.        | بَرَأَ    | هَنَأَ    | خَطَى     | بَرَأَ     | بَارَأَ   |
| Perf. 3. s. m. | بَرَأَتْ  | هَنَأَتْ  | خَطِئَتْ  | بَرَأَتْ   | بَارَأَتْ |
| f.             | بَرَأَتْ  | هَنَأَتْ  | خَطِئَتْ  | بَرَأَتْ   | بَارَأَتْ |
| 2. s. m.       | بَرَأْتَ  | هَنَأْتَ  | خَطِئْتَ  | بَرَأْتَ   | بَارَأْتَ |
| Imperf.        | يَبْرَأُ  | يَهْنِئُ  | يَخْطِئُ  | يَبْرِئُ   | يُبَارِئُ |
| Imperat.       | اِبْرَأْ  | اهْنِئْ   | اِخْطِئْ  | بَرِّئْ    | بَارِئْ   |
| N. Ag.         | بَارِئٌ   | هَانِئٌ   | خَاطِئٌ   | مُبْرِئٌ   | مُبَارِئٌ |
| N. Verbi.      | بَرٌّ     | هَنَّ     | خَطْأٌ    | تَبْرِئَةٌ | مُبَارَةٌ |
| Passive.       | يُبرَأُ   | يُهْنِئُ  | يُخْطِئُ  | يُبرِئُ    | يُبْرِئُ  |
| Perf.          | يُبْرَأُ  | يُهْنَأُ  | يُخْطَأُ  | يُبْرَأُ   | يُبَارَأُ |
| Imperf.        | يُبْرَأُ  | يُهْنَأُ  | يُخْطَأُ  | يُبْرَأُ   | يُبَارَأُ |
| N. Pat.        | مَبْرُوءٌ | مَهْنُوءٌ | مَخْطُوءٌ | مَبْرَأٌ   | مَبَارَأٌ |

|           | IV.        | V.          | VI.         | VII.        | VIII.       | X.            |
|-----------|------------|-------------|-------------|-------------|-------------|---------------|
| Active.   | أَبْرَأَ   | تَبَرَأَ    | تَبَارَأَ   | اِنْسَبَأَ  | اِهْتَنَأَ  | اِسْتَبَرَأَ  |
| Perf.     | أَبْرَأَ   | تَبَرَأَ    | تَبَارَأَ   | اِنْسَبَأَ  | اِهْتَنَأَ  | اِسْتَبَرَأَ  |
| Imperf.   | يُأْبِرِئُ | يَتَبَرِّئُ | يَتَبَارِئُ | يَنْسَبِئُ  | يَهْتَنِئُ  | يَسْتَبْرِئُ  |
| Imperat.  | أَبْرِئْ   | تَبَرِّئْ   | تَبَارِئْ   | اِنْسَبِئْ  | اِهْتَنِئْ  | اِسْتَبْرِئْ  |
| N. Ag.    | مُبْرِئٌ   | مُتَبَرِّئٌ | مُتَبَارِئٌ | مُنْسَبِئٌ  | مُهْتَنِئٌ  | مُسْتَبْرِئٌ  |
| N. Verbi. | اِبْرَاءٌ  | تَبَرُّو    | تَبَارُو    | اِنْسَبَاءٌ | اِهْتِنَاءٌ | اِسْتِبْرَاءٌ |
| Passive.  | أُبرِئُ    | تُبرِئُ     | تُبْرِئُ    | أُنْسَبِئُ  | أُهْتَنِئُ  | أُسْتَبْرِئُ  |
| Perf.     | أُبرِئُ    | تُبرِئُ     | تُبْرِئُ    | أُنْسَبِئُ  | أُهْتَنِئُ  | أُسْتَبْرِئُ  |
| Imperf.   | يُأْبِرِئُ | يَتَبَرِّئُ | يَتَبَارِئُ | يَنْسَبِئُ  | يَهْتَنِئُ  | يَسْتَبْرِئُ  |
| N. Pat.   | مَبْرَأٌ   | مُتَبَرِّئٌ | مُتَبَارِئٌ | مُنْسَبِئٌ  | مُهْتَنَأٌ  | مُسْتَبْرَأٌ  |

## Tab. IX. Verba Primae Rad. و et ی.

|           | I.       |          |          |        |        |          |
|-----------|----------|----------|----------|--------|--------|----------|
| Active.   | وَعَدَ   | وَرَّثَ  | وَضَعَ   | وَجَدَ | وَدَّ  | يَسَّرَ  |
| Perf.     |          |          |          |        |        |          |
| Imperf.   | يَعِدُ   | يَرِثُ   | يَضَعُ   | يَجِدُ | يُودُّ | يَسِّرُ  |
| Imperat.  | عِدْ     | رِثْ     | ضَعْ     | اجِدْ  | اِدَدْ | ايسِرْ   |
| N. Verbi. | وَعْدٌ   | وَرِثٌ   | وَضْعٌ   | وَجْدٌ | وَدٌّ  | يَسْرٌ   |
|           | عِدَّةٌ  | رِثَّةٌ  | ضَعَّةٌ  |        |        |          |
| Passive.  |          |          |          |        |        |          |
| Perf.     | وُعِدَ   | وُرِثَ   | وُضِعَ   |        | وُدَّ  | يُسِّرَ  |
| Imperf.   | يُوعَدُ  | يُورَثُ  | يُوضَعُ  |        | يُودُّ | يُسِّرُ  |
| N. Pat.   | مَوْعِدٌ | مَوْرِثٌ | مَوْضِعٌ |        | مَوْدٌ | مَيْسِرٌ |

|           | IV.      |           | VIII.      |            | X.           |              |
|-----------|----------|-----------|------------|------------|--------------|--------------|
| Active.   | أَوْجَبَ | أَيَسَّرَ | اتَّعَدَ   | اتَّسَّرَ  | اسْتَوْعَدَ  | اسْتَيْسَّرَ |
| Perf.     |          |           |            |            |              |              |
| Imperf.   | يُوجِبُ  | يُيَسِّرُ | يَتَّعِدُ  | يَتَّسِرُ  | يَسْتَوْعِدُ | يَسْتَيْسِرُ |
| Imperat.  | أَوْجِبْ | أَيَسِّرْ | اتَّعِدْ   | اتَّسِرْ   | اسْتَوْعِدْ  | اسْتَيْسِرْ  |
| N. Ag.    | مُوجِبٌ  | مُيَسِّرٌ | مُتَّعِدٌ  | مُتَّسِرٌ  | مُسْتَوْعِدٌ | مُسْتَيْسِرٌ |
| N. Verbi. | إِجَابٌ  | إِيْسَارٌ | إِتِّعَادٌ | إِتِّسَارٌ | إِسْتِيعَادٌ | إِسْتِيسَارٌ |
| Passive.  |          |           |            |            |              |              |
| Perf.     | أُوجِبَ  | أُيَسَّرَ | اتُّعِدَ   | اتُّسِرَ   | اسْتُوعِدَ   | اسْتُيْسِرَ  |
| Imperf.   | يُوجِبُ  | يُيَسِّرُ | يُتَّعِدُ  | يُتَّسِرُ  | يُسْتَوْعِدُ | يُسْتَيْسِرُ |
| N. Pat.   | مُوجِبٌ  | مُيَسِّرٌ | مُتَّعِدٌ  | مُتَّسِرٌ  | مُسْتَوْعِدٌ | مُسْتَيْسِرٌ |

## Tab. X. Verbum Mediae Rad. و.

## Active Voice of the First Form.

| Perfect. |           | Imperfect. |           |           |            |            |
|----------|-----------|------------|-----------|-----------|------------|------------|
|          |           | Indic.     | Subj.     | Jussive.  | Energ. I.  | Energ. II. |
| Sing.    |           |            |           |           |            |            |
| 3. m.    | قَالَ     | يَقُولُ    | يَقُولُ   | يَقُلْ    | يَقُولَنَّ | يَقُولَنَّ |
| f.       | قَالَتْ   | تَقُولُ    | تَقُولُ   | تَقُلْ    | تَقُولَنَّ | تَقُولَنَّ |
| 2. m.    | قُلْتَ    | تَقُولُ    | تَقُولُ   | تَقُلْ    | تَقُولَنَّ | تَقُولَنَّ |
| f.       | قُلْتِ    | تَقُولِينَ | تَقُولِي  | تَقُولِي  | تَقُولَنَّ | تَقُولَنَّ |
| 1. c.    | قُلْتُ    | أَقُولُ    | أَقُولُ   | أَقُلْ    | أَقُولَنَّ | أَقُولَنَّ |
| Dual.    |           |            |           |           |            |            |
| 3. m.    | قَالَا    | يَقُولَانِ | يَقُولَا  | يَقُولَا  | يَقُولَانِ | ....       |
| f.       | قَالَتَا  | تَقُولَانِ | تَقُولَا  | تَقُولَا  | تَقُولَانِ | ....       |
| 2. c.    | قُلْتُمَا | تَقُولَانِ | تَقُولَا  | تَقُولَا  | تَقُولَانِ | ....       |
| Plur.    |           |            |           |           |            |            |
| 3. m.    | قَالُوا   | يَقُولُونَ | يَقُولُوا | يَقُولُوا | يَقُولُونَ | يَقُولُونَ |
| f.       | قُلْنَ    | يَقُلْنَ   | يَقُلْنَ  | يَقُلْنَ  | يَقُلْنَ   | ....       |
| 2. m.    | قُلْتُمْ  | تَقُولُونَ | تَقُولُوا | تَقُولُوا | تَقُولُونَ | تَقُولُونَ |
| f.       | قُلْتُنَّ | تَقُلْنَ   | تَقُلْنَ  | تَقُلْنَ  | تَقُلْنَ   | ....       |
| 1. c.    | قُلْنَا   | نَقُولُ    | نَقُولُ   | نَقُلْ    | نَقُولَنَّ | نَقُولَنَّ |
| N. Ag.   |           | N. Verbi.  |           |           |            |            |

## Imperative.

|       |         | Imperative. |           |            |
|-------|---------|-------------|-----------|------------|
|       |         | Simple.     | Energ. I. | Energ. II. |
| Sing. |         |             |           |            |
| m.    | قَالَ   | قُلْ        | قُولَنَّ  | قُولَنَّ   |
| f.    | قَالَتْ | قُولِي      | قُولَنَّ  | قُولَنَّ   |
| Dual. |         |             |           |            |
| 2. c. | قَالَا  | قُولَا      | قُولَانِ  | ....       |
| Plur. |         |             |           |            |
| 2. m. | قَالُوا | قُولُوا     | قُولُونَ  | قُولُونَ   |
| f.    | قُلْنَ  | قُلْنَ      | قُلْنَ    | ....       |

## Tab. XI. Verbum Mediae Rad. ی.

## Active Voice of the First Form.

| Perfect. |           | Imperfect. |           |           |            |            |
|----------|-----------|------------|-----------|-----------|------------|------------|
|          |           | Indic.     | Subj.     | Jussive.  | Energ. I.  | Energ. II. |
| Sing.    |           |            |           |           |            |            |
| 3. m.    | سَارَ     | يَسِيرُ    | يَسِيرَ   | يَسِرْ    | يَسِيرَنَّ | يَسِيرَنْ  |
| f.       | سَارَتْ   | تَسِيرُ    | تَسِيرَ   | تَسِرْ    | تَسِيرَنَّ | تَسِيرَنْ  |
| 2. m.    | سِرْتَ    | تَسِيرُ    | تَسِيرَ   | تَسِرْ    | تَسِيرَنَّ | تَسِيرَنْ  |
| f.       | سِرْتِ    | تَسِيرِينَ | تَسِيرِي  | تَسِيرِي  | تَسِيرَنَّ | تَسِيرَنْ  |
| 1. c.    | سِرْتُ    | أَسِيرُ    | أَسِيرَ   | أَسِرْ    | أَسِيرَنَّ | أَسِيرَنْ  |
| Dual.    |           |            |           |           |            |            |
| 3. m.    | سَارَا    | يَسِيرَانِ | يَسِيرَا  | يَسِيرَا  | يَسِيرَانِ | ....       |
| f.       | سَارَتَا  | تَسِيرَانِ | تَسِيرَا  | تَسِيرَا  | تَسِيرَانِ | ....       |
| 2. c.    | سِرْتُمَا | تَسِيرَانِ | تَسِيرَا  | تَسِيرَا  | تَسِيرَانِ | ....       |
| Plur.    |           |            |           |           |            |            |
| 3. m.    | سَارُوا   | يَسِيرُونَ | يَسِيرُوا | يَسِيرُوا | يَسِيرُونَ | يَسِيرُونَ |
| f.       | سِرْنَ    | يَسِرْنَ   | يَسِرْنَ  | يَسِرْنَ  | يَسِرْنَ   | ....       |
| 2. m.    | سِرْتُمْ  | تَسِيرُونَ | تَسِيرُوا | تَسِيرُوا | تَسِيرُونَ | تَسِيرُونَ |
| f.       | سِرْتُنَّ | تَسِرْنَ   | تَسِرْنَ  | تَسِرْنَ  | تَسِرْنَ   | ....       |
| 1. c.    | سِرْنَا   | نَسِيرُ    | نَسِيرَ   | نَسِرْ    | نَسِيرَنَّ | نَسِيرَنْ  |

N. Ag. N. Verbi.

Imperative.

|             |           | Imperative. |            |            |
|-------------|-----------|-------------|------------|------------|
|             |           | Simple.     | Energ. I.  | Energ. II. |
| Sing. m.    | سَاطِرْ   | سَاطِرْ     | سَاطِرْ    | سَاطِرْ    |
| f.          | سَاطِرَةٌ | سَاطِرِي    | سَاطِرِي   | سَاطِرِي   |
| Dual. 2. c. |           | سَاطِرَا    | سَاطِرَانِ | ....       |
| Plur. 2. m. |           | سَاطِرُوا   | سَاطِرُونَ | سَاطِرُونَ |
| f.          |           | سَاطِرْنَ   | سَاطِرَانِ | ....       |

## Tab. XII. Verba Mediae Rad. و et ی.

## Passive Voice of the First Form.

| Perfect. |            | Imperfect. |           |           |            |            |
|----------|------------|------------|-----------|-----------|------------|------------|
|          |            | Indic.     | Subj.     | Jussive.  | Energ. I.  | Energ. II. |
| Sing.    |            |            |           |           |            |            |
| 3. m.    | قِيلَ      | يُقَالُ    | يُقَالِ   | يُقَدْ    | يُقَالَنَّ | يُقَالَنْ  |
| f.       | قِيلَتْ    | تُقَالُ    | تُقَالِ   | تُقَدْ    | تُقَالَنَّ | تُقَالَنْ  |
| 2. m.    | قِيلْتَ    | تُقَالُ    | تُقَالِ   | تُقَدْ    | تُقَالَنَّ | تُقَالَنْ  |
| f.       | قِيلْتِ    | تُقَالِينَ | تُقَالِي  | تُقَالِي  | تُقَالَنَّ | تُقَالَنْ  |
| 1. c.    | قِيلْتُ    | أُقَالُ    | أُقَالِ   | أُقَدْ    | أُقَالَنَّ | أُقَالَنْ  |
| Dual.    |            |            |           |           |            |            |
| 3. m.    | قِيلَا     | يُقَالَانِ | يُقَالَا  | يُقَالَا  | يُقَالَانِ | ....       |
| f.       | قِيلَتَا   | تُقَالَانِ | تُقَالَا  | تُقَالَا  | تُقَالَانِ | ....       |
| 2. c.    | قِيلْتُمَا | تُقَالَانِ | تُقَالَا  | تُقَالَا  | تُقَالَانِ | ....       |
| Plur.    |            |            |           |           |            |            |
| 3. m.    | قِيلُوا    | يُقَالُونَ | يُقَالُوا | يُقَالُوا | يُقَالُونَ | يُقَالُونَ |
| f.       | قِيلْنَ    | يُقَالْنَ  | يُقَالْنَ | يُقَالْنَ | يُقَالْنَ  | ....       |
| 2. m.    | قِيلْتُمْ  | تُقَالُونَ | تُقَالُوا | تُقَالُوا | تُقَالُونَ | تُقَالُونَ |
| f.       | قِيلْتُنَّ | تُقَالْنَ  | تُقَالْنَ | تُقَالْنَ | تُقَالْنَ  | ....       |
| 1. c.    | قِيلْنَا   | نُقَالُ    | نُقَالِ   | نُقَدْ    | نُقَالَنَّ | نُقَالَنْ  |

Nom. Pat. Sing. m. مَقُولٌ, f. مَقُولَةٌ

مَبِيعٌ, مَبِيعَةٌ

## Tab. XIII. Verba Mediae Rad. و et ی.

## The Derived Forms.

|                   | IV.       | VII.        | VIII.       | X.            |
|-------------------|-----------|-------------|-------------|---------------|
| Active.           | أَقَالَ   | اِنْشَالَ   | اِقْتَالَ   | اِسْتَقَامَ   |
| Perfect. 3. s. m. | أَقَلَّتْ | اِنْشَلَتْ  | اِقْتَلَتْ  | اِسْتَقَمَتْ  |
| 2. s. m.          | أَقَلْتُ  | اِنْشَلْتُ  | اِقْتَلْتُ  | اِسْتَقَمْتُ  |
| Imperf.           | يُقِيلُ   | يَنْشَالُ   | يَقْتَالُ   | يَسْتَقِيمُ   |
| Imperat.          | أَقِلْ    | اِنْشَلْ    | اِقْتَلْ    | اِسْتَقِمْ    |
| N. Ag.            | مُقِيلٌ   | مُنْشَالٌ   | مُقْتَالٌ   | مُسْتَقِيمٌ   |
| N. Verbi.         | اِقَالَةٌ | اِنْشِيَالٌ | اِقْتِيَالٌ | اِسْتِقَامَةٌ |
| Passive.          | أُقِيلُ   | أُنْشِلُ    | أُقْتَلُ    | أُسْتَقِيمُ   |
| Perf.             | يُقَالُ   | يُنْشَالُ   | يُقْتَالُ   | يُسْتَقَامُ   |
| Imperf.           | مُقَالٌ   | مُنْشَالٌ   | مُقْتَالٌ   | مُسْتَقَامٌ   |
| N. Pal.           |           |             |             |               |

|           | II.       | III.        | V.          | VI.         |
|-----------|-----------|-------------|-------------|-------------|
| Active.   | سَيَّرَ   | قَاوَلَ     | تَسَيَّرَ   | تَقَاوَلَ   |
| Perf.     | سَيَّرَ   | قَاوَلَ     | تَسَيَّرَ   | تَقَاوَلَ   |
| Imperf.   | يُسَيِّرُ | يُقَاوِلُ   | يَتَسَيَّرُ | يَتَقَاوَلُ |
| N. Verbi. | تَسْيِيرٌ | مُقَاوَلَةٌ | تَسْيِيرٌ   | تَقَاوُلٌ   |
| Passive.  | سُيِّرَ   | قُوِلَ      | تُسَيَّرَ   | تُقَاوَلُ   |
| Perf.     | سُيِّرَ   | قُوِلَ      | تُسَيَّرَ   | تُقَاوَلُ   |
| IX. Perf. | اِسْوَدَّ | Imperf.     | يَسْوَدُّ   | N. Verbi.   |
| XI.       | اِسْوَادٌ | يَسْوَادُ   |             | اِسْوِدَادٌ |

Tab. XIV. Verbum Tertiae Rad. و, Mediae Rad.  
Fèthatae.

Active Voice of the First Form.

| Perfect. |               | Imperfect.  |           |           |             |            |
|----------|---------------|-------------|-----------|-----------|-------------|------------|
|          |               | Indie.      | Subj.     | Jussive.  | Energ. I.   | Energ. II. |
| Sing.    |               |             |           |           |             |            |
| 3. m.    | فَعَدَا       | يَعْدُو     | يَعْدُو   | يَعْدُ    | يَعْدُونَ   | يَعْدُونَ  |
| f.       | فَعَدَتْ      | تَعْدُو     | تَعْدُو   | تَعْدُ    | تَعْدُونَ   | تَعْدُونَ  |
| 2. m.    | فَعَدَوْتَ    | تَعْدُو     | تَعْدُو   | تَعْدُ    | تَعْدُونَ   | تَعْدُونَ  |
| f.       | فَعَدَوْتَ    | تَعْدِينَ   | تَعْدِي   | تَعْدِي   | تَعْدِينَ   | تَعْدِينَ  |
| 1. c.    | فَعَدَوْتُ    | أَعْدُو     | أَعْدُو   | أَعْدُ    | أَعْدُونَ   | أَعْدُونَ  |
| Dual.    |               |             |           |           |             |            |
| 3. m.    | فَعَدَا       | يَعْدَوَانِ | يَعْدَوَا | يَعْدُوا  | يَعْدَوَانِ | ....       |
| f.       | فَعَدَا       | تَعْدَوَانِ | تَعْدَوَا | تَعْدُوا  | تَعْدَوَانِ | ....       |
| 2. c.    | فَعَدَوْتُمَا | تَعْدَوَانِ | تَعْدَوَا | تَعْدُوا  | تَعْدَوَانِ | ....       |
| Plur.    |               |             |           |           |             |            |
| 3. m.    | فَعَدَا       | يَعْدُونَ   | يَعْدُوا  | يَعْدُوا  | يَعْدُونَ   | يَعْدُونَ  |
| f.       | فَعَدَوْنَ    | يَعْدُونَ   | يَعْدُونَ | يَعْدُونَ | يَعْدُونَ   | ....       |
| 2. m.    | فَعَدَوْتُمْ  | تَعْدُونَ   | تَعْدُوا  | تَعْدُوا  | تَعْدُونَ   | تَعْدُونَ  |
| f.       | فَعَدَوْنِ    | تَعْدُونَ   | تَعْدُونَ | تَعْدُونَ | تَعْدُونَ   | ....       |
| 1. c.    | فَعَدَوْنَا   | نَعْدُو     | نَعْدُو   | نَعْدُ    | نَعْدُونَ   | نَعْدُونَ  |

N. Ag. N. Verbi.

Imperative.

|       |            | Simple.  | Energ. I.   | Energ. II. |
|-------|------------|----------|-------------|------------|
| Sing. |            |          |             |            |
| m.    | عَادِ      | أَعْدُ   | أَعْدُونَ   | أَعْدُونَ  |
| f.    | عَادِيَّةً | أَعْدِي  | أَعْدِينَ   | أَعْدِينَ  |
| Dual. |            |          |             |            |
| 2. c. |            | أَعْدُوا | أَعْدَوَانِ | ....       |
| Plur. |            |          |             |            |
| 2. m. |            | أَعْدُوا | أَعْدُونَ   | أَعْدُونَ  |
| f.    |            | أَعْدُوا | أَعْدُونَ   | ....       |

Tab. XV. Verbum Tertiae Rad. ی, Mediae Rad. Fèthatae.

|       |             | Active Voice of the First Form. |            |           |             |                         |
|-------|-------------|---------------------------------|------------|-----------|-------------|-------------------------|
|       |             | Perfect.                        | Imperfect. |           |             |                         |
|       |             |                                 | Indic.     | Subj.     | Jussive.    | Energ. I.    Energ. II. |
| Sing. |             |                                 |            |           |             |                         |
| 3. m. | رَمَى       | يَرْمِي                         | يَرْمِي    | يَرْمِ    | يَرْمِيَنَّ | يَرْمِيَنَّ             |
| f.    | رَمَتْ      | تَرْمِي                         | تَرْمِي    | تَرْمِ    | تَرْمِيَنَّ | تَرْمِيَنَّ             |
| 2. m. | رَمَيْتَ    | تَرْمِي                         | تَرْمِي    | تَرْمِ    | تَرْمِيَنَّ | تَرْمِيَنَّ             |
| f.    | رَمَيْتِ    | تَرْمِينِ                       | تَرْمِي    | تَرْمِي   | تَرْمِيَنَّ | تَرْمِيَنَّ             |
| 1. c. | رَمَيْتُ    | أَرْمِي                         | أَرْمِي    | أَرْمِ    | أَرْمِيَنَّ | أَرْمِيَنَّ             |
| Dual. |             |                                 |            |           |             |                         |
| 3. m. | رَمَيَا     | يَرْمِيَانِ                     | يَرْمِيَا  | يَرْمِيَا | يَرْمِيَانِ | ....                    |
| f.    | رَمَتَا     | تَرْمِيَانِ                     | تَرْمِيَا  | تَرْمِيَا | تَرْمِيَانِ | ....                    |
| 2. c. | رَمَيْتُمَا | تَرْمِيَانِ                     | تَرْمِيَا  | تَرْمِيَا | تَرْمِيَانِ | ....                    |
| Plur. |             |                                 |            |           |             |                         |
| 3. m. | رَمَوْا     | يَرْمُونَ                       | يَرْمُوا   | يَرْمُوا  | يَرْمُونُ   | يَرْمُونُ               |
| f.    | رَمَيْنَ    | يَرْمِينَ                       | يَرْمِينَ  | يَرْمِينَ | يَرْمِيَانِ | ....                    |
| 2. m. | رَمَيْتُمْ  | تَرْمُونَ                       | تَرْمُوا   | تَرْمُوا  | تَرْمُونُ   | تَرْمُونُ               |
| f.    | رَمَيْتُنَّ | تَرْمِينَ                       | تَرْمِينَ  | تَرْمِينَ | تَرْمِيَانِ | ....                    |
| 1. c. | رَمَيْنَا   | نَرْمِي                         | نَرْمِي    | نَرْمِ    | نَرْمِيَنَّ | نَرْمِيَنَّ             |

N. Ag.    N. Verbi.

Imperative.

|             |            | Simple.   | Energ. I.   | Energ. II.  |
|-------------|------------|-----------|-------------|-------------|
| Sing. m.    | رَامِ      | رَمِي     |             |             |
| f.          | رَامِيَّةً |           |             |             |
| Sing. 2. m. |            | أَرْمِ    | أَرْمِيَنَّ | أَرْمِيَنَّ |
| f.          |            | أَرْمِي   | أَرْمِيَنَّ | أَرْمِيَنَّ |
| Dual. 2. c. |            | أَرْمِيَا | أَرْمِيَانِ | ....        |
| Plur. 2. m. |            | أَرْمُوا  | أَرْمُونُ   | أَرْمُونُ   |
| f.          |            | أَرْمِينَ | أَرْمِيَانِ | ....        |



Tab. XVI. Verba Tertiæ Rad. ر et ي, Mediæ Rad.  
Kèsratae.

|                  |                  | Active Voice of the First Form. |            |               |               |            |
|------------------|------------------|---------------------------------|------------|---------------|---------------|------------|
|                  |                  | Perfect.                        | Imperfect. |               |               |            |
|                  |                  | Indic.                          | Subj.      | Jussive.      | Energ. I.     | Energ. II. |
| Sing.            |                  |                                 |            |               |               |            |
| 3. m.            | رَضِيَ           | يَرْضَى                         | يَرْضَى    | يَرْضَ        | يَرْضَيْنَ    | يَرْضَيْنَ |
| f.               | رَضِيَتْ         | تَرْضَى                         | تَرْضَى    | تَرْضَ        | تَرْضَيْنَ    | تَرْضَيْنَ |
| 2. m.            | رَضَيْتَ         | تَرْضَى                         | تَرْضَى    | تَرْضَ        | تَرْضَيْنَ    | تَرْضَيْنَ |
| f.               | رَضَيْتِ         | تَرْضَيْنَ                      | تَرْضَى    | تَرْضَى       | تَرْضَيْنَ    | تَرْضَيْنَ |
| 1. c.            | رَضِيتُ          | أَرْضَى                         | أَرْضَى    | أَرْضَ        | أَرْضَيْنَ    | أَرْضَيْنَ |
| Dual.            |                  |                                 |            |               |               |            |
| 3. m.            | رَضِيَا          | يَرْضِيَانِ                     | يَرْضِيَا  | يَرْضِيَا     | يَرْضِيَانِ   | ....       |
| f.               | رَضِيَتَا        | تَرْضِيَانِ                     | تَرْضِيَا  | تَرْضِيَا     | تَرْضِيَانِ   | ....       |
| 2. c.            | رَضَيْتُمَا      | تَرْضِيَانِ                     | تَرْضِيَا  | تَرْضِيَا     | تَرْضِيَانِ   | ....       |
| Plur.            |                  |                                 |            |               |               |            |
| 3. m.            | رَضُوا           | يَرْضَوْنَ                      | يَرْضَوْا  | يَرْضَوْا     | يَرْضَوْنَ    | يَرْضَوْنَ |
| f.               | رَضِينَ          | يَرْضَوْنَ                      | يَرْضَيْنَ | يَرْضَيْنَ    | يَرْضَيْنَانِ | ....       |
| 2. m.            | رَضَيْتُمْ       | تَرْضَوْنَ                      | تَرْضَوْا  | تَرْضَوْا     | تَرْضَوْنَ    | تَرْضَوْنَ |
| f.               | رَضَيْتُنَّ      | تَرْضَيْنَ                      | تَرْضَيْنَ | تَرْضَيْنَ    | تَرْضَيْنَانِ | ....       |
| 1. c.            | رَضِينَا         | نَرْضَى                         | نَرْضَى    | نَرْضَ        | نَرْضَيْنَ    | نَرْضَيْنَ |
| N. Ag. N. Verbi. |                  | Imperative.                     |            |               |               |            |
|                  |                  | Simple. Energ. I. Energ. II.    |            |               |               |            |
| Sing. m.         | رَضَا رَاضِ      | Sing. 2. m.                     | اَرْضَ     | اَرْضَيْنَ    | اَرْضَيْنَ    |            |
| f.               | رَضُوا رَاضِيَةً | f.                              | اَرْضَى    | اَرْضَيْنَ    | اَرْضَيْنَ    |            |
|                  |                  | Dual. 2. c.                     | اَرْضِيَا  | اَرْضِيَانِ   | ....          |            |
|                  |                  | Plur. 2. m.                     | اَرْضُوا   | اَرْضَوْنَ    | اَرْضَوْنَ    |            |
|                  |                  | f.                              | اَرْضَيْنَ | اَرْضَيْنَانِ | ....          |            |

## Tab. XVII. Verba Tertiae Rad. و et ی.

## Passive Voice of the First Form.

|       |       | Imperfect.  |             |            |               |            |
|-------|-------|-------------|-------------|------------|---------------|------------|
|       |       | Indic.      | Subj.       | Jussive.   | Energ. I.     | Energ. II. |
| Sing. | 3. m. | يُنْدَى     | يُنْدَى     | يُنْدَ     | يُنْدَيْنْ    | يُنْدَيْنْ |
|       | f.    | تُنْدِي     | تُنْدِي     | تُنْدِ     | تُنْدَيْنْ    | تُنْدَيْنْ |
| 2. m. |       | تُنْدِي     | تُنْدِي     | تُنْدِ     | تُنْدَيْنْ    | تُنْدَيْنْ |
|       | f.    | تُنْدِي     | تُنْدِي     | تُنْدِ     | تُنْدَيْنْ    | تُنْدَيْنْ |
| 1. c. |       | أُنْدِي     | أُنْدِي     | أُنْدِ     | أُنْدَيْنْ    | أُنْدَيْنْ |
|       | f.    | أُنْدِي     | أُنْدِي     | أُنْدِ     | أُنْدَيْنْ    | أُنْدَيْنْ |
| Dual. | 3. m. | يُنْدِيَانِ | يُنْدِيَانِ | يُنْدِيَا  | يُنْدِيَانِ   | ....       |
|       | f.    | تُنْدِيَانِ | تُنْدِيَانِ | تُنْدِيَا  | تُنْدِيَانِ   | ....       |
| 2. c. |       | تُنْدِيَانِ | تُنْدِيَانِ | تُنْدِيَا  | تُنْدِيَانِ   | ....       |
|       | f.    | تُنْدِيَانِ | تُنْدِيَانِ | تُنْدِيَا  | تُنْدِيَانِ   | ....       |
| Plur. | 3. m. | يُنْدَوْنَ  | يُنْدَوْنَ  | يُنْدَوْا  | يُنْدَوْنَ    | يُنْدَوْنَ |
|       | f.    | يُنْدَيْنَ  | يُنْدَيْنَ  | يُنْدَيْنِ | يُنْدَيْنَانِ | ....       |
| 2. m. |       | يُنْدَوْنَ  | يُنْدَوْنَ  | يُنْدَوْا  | يُنْدَوْنَ    | يُنْدَوْنَ |
|       | f.    | يُنْدَيْنَ  | يُنْدَيْنَ  | يُنْدَيْنِ | يُنْدَيْنَانِ | ....       |
| 1. c. |       | يُنْدَوْنَ  | يُنْدَوْنَ  | يُنْدَوْا  | يُنْدَوْنَ    | يُنْدَوْنَ |
|       | f.    | يُنْدَيْنَ  | يُنْدَيْنَ  | يُنْدَيْنِ | يُنْدَيْنَانِ | ....       |

Nom. Pat. Sing. m. مَنْدُورٌ f. مَنْدُورَةٌ

مَرْمِيَةٌ مَرْمِيٌّ

## Tab. XVIII. Verba Tertiae Rad. و et ی.

## The Derived Forms.

|                | II.          | III.        | IV.        | V.             | VI.           |
|----------------|--------------|-------------|------------|----------------|---------------|
| Active, Perf.  | قَضَى        | قَاضَى      | أَقْضَى    | تَقَضَّى       | تَقَاضَى      |
| Imperf.        | يُقْضَى      | يُقَاضَى    | يُقْضَى    | يَتَقَضَّى     | يَتَقَاضَى    |
| Imperat.       | قِضْ         | قَاضِ       | أَقِضْ     | تَقِضْ         | تَقَاضِ       |
| N. Ag. m.      | مُقْضٍ       | مُقَاضٍ     | مُقْضٍ     | مُتَقَضٍّ      | مُتَقَاضٍ     |
| f.             | مُقْضِيَةٌ   | مُقَاضِيَةٌ | مُقْضِيَةٌ | مُتَقَضِّيَةٌ  | مُتَقَاضِيَةٌ |
| N. Verbi.      | تَقْضِيَةٌ   | مُقَاضَاةٌ  | إِقْضَاءٌ  | تَقِضٌ         | تَقَاضٍ       |
| Passive, Perf. | قُضِيَ       | قُوضِيَ     | أُقْضِيَ   | تُقْضَى        | تُقَاضَى      |
| Imperf.        | يُقْضَى      | يُقَاضَى    | يُقْضَى    | يُتَقَضَّى     | يُتَقَاضَى    |
| N. Pat. m.     | مُقْضًى      | مُقَاضًى    | مُقْضًى    | مُتَقَضًى      | مُتَقَاضًى    |
| f.             | مُقْضَاةٌ    | مُقَاضَاةٌ  | مُقْضَاةٌ  | مُتَقَضَاةٌ    | مُتَقَاضَاةٌ  |
|                | Perf.        | Imperf.     | Imperat.   | N. Ag. et Pat. | N. Verbi.     |
| VII. Act.      | اِنْقَضَى    | يَنْقَضَى   | اِنْقِضْ   | مُنْقِضٌ       | اِنْقِضَاءٌ   |
| Pass.          | اُنْقِضِيَ   | يُنْقَضَى   |            | مُنْقَضًى      |               |
| VIII. Act.     | اِقْتَضَى    | يَقْتَضَى   | اِقْتِضْ   | مُقْتَضٍ       | اِقْتِضَاءٌ   |
| Pass.          | اُقْتَضِيَ   | يُقْتَضَى   |            | مُقْتَضًى      |               |
| X. Act.        | اِسْتَقْضَى  | يَسْتَقْضَى | اِسْتَقِضْ | مُسْتَقْضٍ     | اِسْتِقْضَاءٌ |
| Pass.          | اُسْتَقْضِيَ | يُسْتَقْضَى |            | مُسْتَقْضًى    |               |